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THE
EPISTLE TO THE ROMANS.

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THE
EPISTLE TO THE ROMANS:

WITH SHORT NOTES

CHIEFLY CRITICAL AND DOCTRINAL.



BY THE
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INTRODUCTION.

HISTORY does not inform us how or when the Church in Rome was founded. "Strangers of Rome" (Acts ii. 10,) were present at Jerusalem on the great day of Pentecost, and witnessed the Descent of the HOLY GHOST, with the fruits that it produced; out of whom some, we may infer, were among the "three thousand souls" that were baptized on that memorable occasion. These of course on their return to Rome "preached the kingdom of God," as our LORD ordered certain to do (S. Luke ix. 60,) who had been witnesses of His miracles; i.e., they would proclaim to others everywhere what they had seen and heard. Further, they would, as laymen, probably in the absence of clergy, baptize such as might seek baptism at their hands. It was these doubtless the Apostle "longed to see, that he might impart unto them some spiritual gift"—the Apostolic Rite of Confirmation—"to the end they might be established," (i. 11.) "Oftentimes he had proposed to come unto them, but had been let hitherto." (i. 13.)

To these native Christians (as we may call them) would be added from time to time many whom business or pleasure might have attracted to the great Metropolis of the civilized world: and of these some may have been priests or even bishops. But

though the Christians at Rome were adorned with the graces of the HOLY SPIRIT in abundance, so that "their faith was spoken of throughout the whole world," (i. 8,) yet, when S. Paul wrote this Epistle there was no properly organized Church there: or there would have been special "greetings" sent, as in the other Epistles, to those who had the spiritual charge of them, or some mention made of the discipline and order in which the Church then was.

How the idea arose that the Church of Rome was founded by S. Peter (and certainly there was such an idea in early times) it is not easy to conceive. There is not a single statement in Holy Scripture that can in any way support such a notion, and indeed it is scarcely possible to reconcile it with what is there related. Certainly no Apostle had been there when S. Paul wrote this Epistle, for he assures us that he was most careful not to build on another man's foundation. (Romans xv. 18, and 2 Cor. x. 16.) Neither when he arrived there, a prisoner, as we read in the Acts of the Apostles, is there any allusion to S. Peter, or any mention of any Church, in the full sense of the term, existing there, but only of a number of "brethren" and of inquiring persons. Again; in the several Epistles written by S. Paul from Rome during the period that he dwelt there in his "own hired house" under the surveillance of the Roman Government, there is not the least reference made to S. Peter, his acts or his authority; as must have been the case, had he at that time established the Church in Rome. This imprisonment lasted from A.D. 61 to 63. And lastly, in the second Epistle to S. Timothy, which is generally supposed to have been written after S. Paul had been set at liberty and had again returned to Rome,

and a short time before his suffering martyrdom in 68, silence is equally preserved in respect to any such supposed relationship between S. Peter and the Church of Rome.

In fact the only evidence which Scripture has ever been supposed to furnish to the fact of S. Peter having been at Rome prior to his martyrdom there, in the same year in which S. Paul also suffered, is the dating of his first Epistle from "Babylon" (1 S. Peter v. 13,)—which persons, who favour this idea, are obliged to interpret figuratively as meaning the great metropolis of the world, as another class of interpreters suppose "Babylon" in the Apocalypse (xvii. 5) to mean the present Church of Rome, on account of its supposed worldliness.

It may be observed that it is chiefly through this Epistle that Christianity assumed the practical and philosophical character which was necessary for it as being destined to find its chief home among the western nations of the world. S. Peter may be considered the most ready and forward of the Apostles, S. John the most devotional and theological, S. Paul the most intellectual: and in this Epistle he naturally put forth all his powers. It has been supposed by some that because S. Paul is said to have been a tent-maker (Acts xviii. 3) that therefore he was devoid of education. But this is a mistake. It was customary for every Jew, without exception, to learn some manual trade. Brought up at the feet of the celebrated Doctor, Gamaliel, Saul would have been fully instructed in philosophy and other branches of human knowledge, and in his writings he has several quotations from Greek Classical authors. To the stores of learning so acquired the Apostle had added the strictest form of religious discipline known to his

countrymen (Acts xxvi. 5) ; and again, after his conversion and the special revelation vouchsafed to him by Almighty God, when he was taken up into Paradise, he spent "three years" in private meditation in the wilderness (as did Moses, whom in many ways the Apostle much resembled). After this again he appears to have spent another fourteen years in retirement and study before entering on the office of the Apostleship. (See Gal. i. and ii.)

It will be observed that in this little Commentary Holy Scripture is made to a considerable extent to be its own interpreter, by a more careful weighing of the original Greek than has been usual. Nothing can be more unfounded than the idea that the application of exact criticism to the language of the New Testament is likely to lead to the unsettlement of the Church's doctrine.¹ On the contrary I believe, that no better aids to a true interpretation of this portion of Holy Scripture can be had than a Greek Lexicon and Grammar. By an appeal to them I hope to show in the course of these notes that the doctrines which have been questioned more than any others in recent times may be cleared of all doubt.

It is remarkable that the first twelve chapters of this Epistle, alone almost of all the New Testament, are constructed on the principles of rhythm, like Isaiah, the Psalms, and the other poetical books of the Old

¹ In no one point does any Various Reading affect doctrine, though in chap. xiv. 9, the reading given in the best MSS. (and it may be mentioned that the best MS. of all has only recently been discovered) furnishes a better text than does the Authorized Version. The chief defects of the Authorized Version consist in the inexact rendering of the Greek Tenses. See especially the Notes on Chapter V. 1, 9, and 10; and again on Chapter XVI. 26.

Testament. And the peculiarity would seem to be accounted for by the circumstance that the position of the people to whom S. Paul was writing, and the desire with which he was evidently filled, to gain an acceptance for the Gospel at Rome, led him to adopt a more elevated and impassioned tone than in any other of his writings. Rhythm is in fact a form of poetry, and when the feelings are highly wrought we naturally seek a mode of diction above that of man's ordinary utterance.

Another circumstance which tends to impart a peculiar dignity to this Epistle is the fact that having no acquaintance with anything private or personal in the history of the Roman Christians, (as was not the case in any of the other Epistles, save that to the Hebrews,) the Apostle is led to take a more general survey of the Gospel than he does elsewhere. And in order to do this effectually he commences with an inquiry into the moral condition of the world as it then was both among Jews and Gentiles, and he grounds the necessity of a new revelation on the unquestionable fact that depravity of the grossest kind prevailed everywhere, of which Christianity was ordained to be the divine remedy. Hence it comes to pass that the Epistle to the Romans has all the character of being an apology for the Gospel, and so forms a suitable preface or introduction to the other Epistles. In some Commentaries the Epistles are arranged according to the date of their composition; but, while no advantage is gained by such an arrangement, the advantage just referred to in reading this Epistle first is altogether lost.

The Epistle was probably written from Corinth, as the superscription at the end (which is nevertheless no part of the Epistle) sets forth, at the close of

the Apostle's second visit to southern Greece, about the year 58.

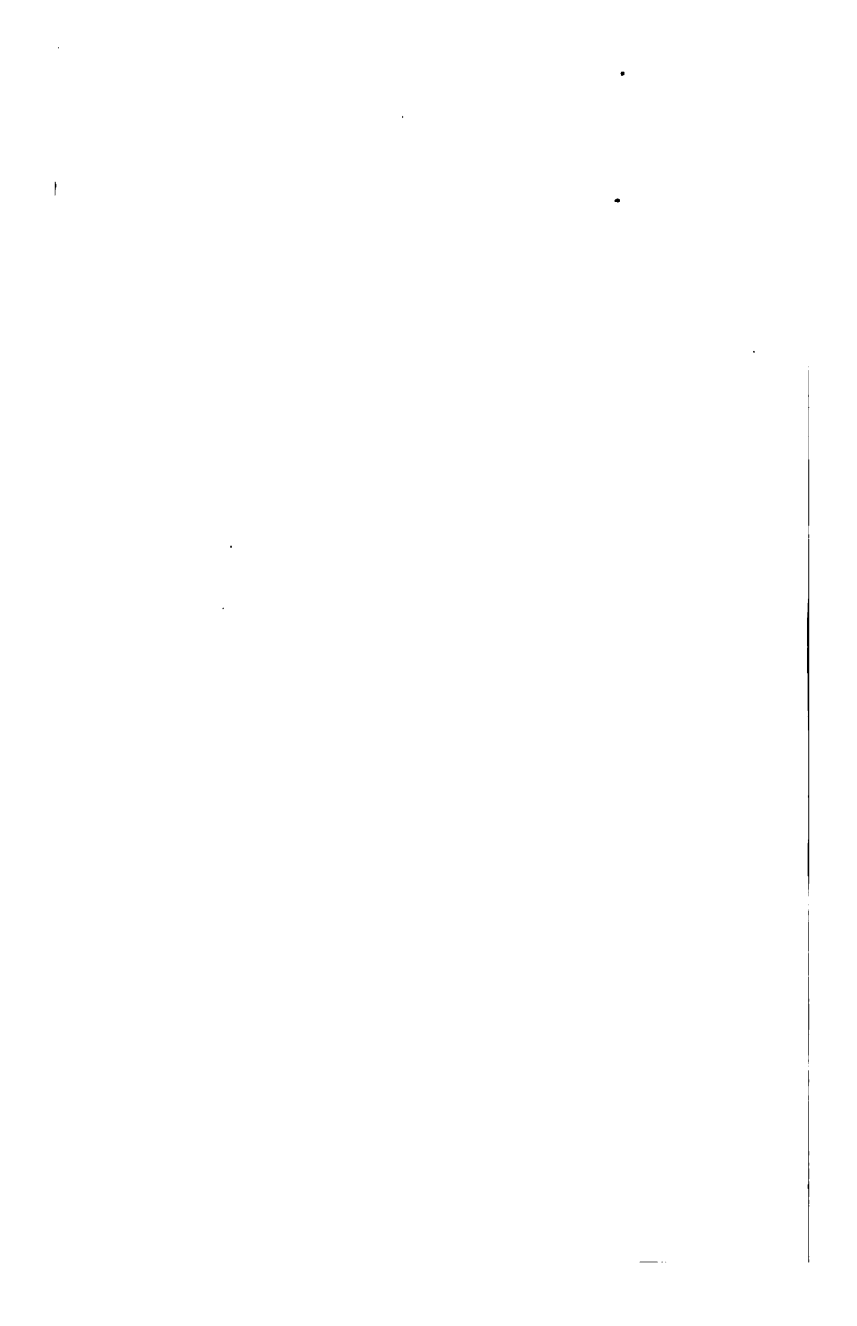
It is not unusual to compare this Epistle with that written by the same Apostle to the Galatians. The resemblance between the two, however, is only seeming, and arises out of the recurrence of certain phrases in both Epistles equally. The scope and object of the two are essentially different. What S. Paul had in mind in the composition of this Epistle has been already said. In that which he addressed to the Galatians he is simply combating an attempt which had been made to impose the observance of the Jewish rite of Circumcision on all Christians whether of Jewish or Gentile extraction; as by the Epistle to the Colossians we learn that a similar attempt was made still to insist upon the distinctions of clean and unclean meats, and the obeying of other portions of the Jewish ceremonial law. Consequently the term "law" in that Epistle signifies almost universally the ceremonial portion of the Jewish Dispensation, whereas in this Epistle to the Romans the term embraces the whole law, both moral and ceremonial.

The Epistle to the Galatians was written to settle this single question (as an Epistle would, almost of necessity, be confined to subjects of personal or local concernment); and so when S. Paul tells the Galatians that they are "called to liberty" and bids them "stand fast in the liberty wherewith CHRIST has made us free, and be not entangled again in the yoke of bondage," he simply means that Christians had no longer anything to do with the ceremonial enactments of the Mosaic ritual, which was only typical and transitory, whereas "the body is of CHRIST." (Col. ii. 17.) In other words Jewish ceremonies

were to give way to permanent Institutions under the Gospel, as Easter, Whitsuntide, and Christmas, succeeded into the place of the Great Festivals of the Jewish Church, Baptism to Circumcision, the Holy Eucharist to the Passover, the threefold Ministry of the Christian Church to the High Priest, Priests and Levites of the Levitical Law.

As regards the law *as a whole* our LORD had before said that He had "not come to destroy but to fulfil it." And S. Paul declares the very object of CHRIST's coming into the world to have been "that the righteousness *of the law* might be fulfilled in us, who walk not after the flesh, but after the Spirit." (viii. 4.)

Saul, after his conversion, assumed the name of Paulus, as being the Greek name that most resembled the Hebrew form. Thus to the Greeks he became a Greek that he might gain some. (1 Cor. ix. 20.)



The Epistle to the Romans.

CHAPTER I.

PAUL—a servant of JESUS CHRIST, called to be an apostle, separated unto the

1—7. These verses contain the address or salutation with which it was customary, both in Greece and Rome, to commence letters, of which practice see an example in Acts xxiii. 26, &c., “Claudius Lysias unto the most excellent governor Felix, . . . Farewell.” It is characteristic of this Apostle’s style that between the beginning and the end of this address there come in as many as eight or nine parenthetical clauses. It is this habit of introducing new thoughts in the course of his argument that renders S. Paul’s writings so difficult to understand and follow.

1. The Apostle begins, as was his custom, with asserting his claim to be heard. *A servant of Jesus Christ*, i.e. one employed by CHRIST, as Moses and Cyrus and others in the Old Testament are called God’s servants, and as Isaiah (lii. 13) spoke of Messiah. *Called to be an Apostle*, rather an Apostle by special calling or vocation, not self-sent. The word *Apostle* means one sent or commissioned by God. All authority must depend on commission, which in all true Churches may be traced to CHRIST and His Apostles through direct succession. *Separated unto the*

gospel of GOD, 2 (Which He had promised afore by His prophets in the holy scriptures,) 3 Concerning His SON JESUS CHRIST our LORD, Which was made of the seed of David according to the flesh; 4 And declared to be the SON of GOD with power, according to the Spirit of holiness, by the resurrection from the dead: 5 By Whom we have received grace and apostleship, for obedience to the

Gospel of God, i.e. set apart or ordained. He alludes to the direction given to the Church at Antioch, (Acts xiii. 2,) "Separate Me Barnabas and Saul." The *calling* would be that of God,—as in the Ordination Service every candidate for the Priesthood is still required to say that he believes himself to be "moved by the HOLY GHOST" to seek such office. The *setting apart* was done by the Church, as it is now done by the Bishop.

2—5 describe what he is going to speak about, which is, first, no new thing, (ver. 2,) but contrariwise, the subject of prophecy, even JESUS CHRIST, the GOD-Man, He of Whose kingdom there shall be no end: Whom he then proceeds to place objectively before them as Him in Whom they must believe—reciting especially His Incarnation, His Resurrection, His Priesthood in heaven, from which last comes the Apostle's own commission to preach the Gospel, ("by Whom we—i.e. I and my colleagues in the ministry—have received grace and apostleship.")

Regard this as a brief creed, and observe, (1) Orders are called a grace or gift; (2) the end for which "the Faith," i.e. the Gospel, was given is "obedi-

faith among all nations, for His Name:
 6 Among Whom are ye also the called of
 JESUS CHRIST—7 To all that be in Rome,
 beloved of GOD, called to be Saints: Grace
 to you and peace from GOD our FATHER, and
 the LORD JESUS CHRIST:

ence," the enabling those who receive it to obey God's Laws. (3) The *Spirit of holiness* is the Divine nature dwelling in CHRIST, testified to, the Apostle argues, by CHRIST's inherent power, as shown in all the works which He performed and specially by His Resurrection from the dead. It is observable that neither S. Paul nor any of the Apostles ever once mentions the Blessed Virgin by name. Sometimes CHRIST is said to "be born of a woman," but here "made of the seed of David according to the flesh."

7. This verse concludes the address or salutation, which comprises the person speaking, the thing to be spoken of, and the persons spoken to. *Called to be Saints*, Saints by vocation, the usual designation of Christians, i.e. persons sanctified by the HOLY GHOST in Baptism.

Grace, (i.e. the Gospel in its effect of pardon) and *peace* (which is the consequence of pardon) form the customary Apostolical benediction. Observe the grace or gift of CHRIST always means the forgiveness of sin. So it is used in the Apostolical benediction. (2 Cor. xiii. 14.) The grace of the *Holy Spirit* on the other hand means the infusion into the soul of all those divine influences which flow from Him, whether they be those sevenfold gifts or powers which He imparts to us (Isaiah xi. 2) in Confirmation, or else such acts and habits as are the results of those

8 First, I thank my God through Jesus CHRIST for you all, that your faith is spoken of throughout the whole world. 9 For God is my witness, Whom I serve with my spirit in the gospel of His SON, that without ceasing I make mention of you always in my prayers; 10 Making request, if by any means now at length I might have a prosperous journey by the Will of GOD to come unto you. 11 For I long to see you, that I may impart unto you some spiritual gift, to the end that ye may be

powers when properly employed. These latter are generally called "Fruits of the Spirit." (Gal. v. 22.)

8. *I thank my God.* Some would translate this, "I offer the Eucharist in your behalf." The English word *Eucharist* is derived from the term used in the Institution of the Holy Communion, when it is said that our LORD "gave thanks;" and it is a question whether in this place, as in 1 Tim. ii. 1, and 1 Cor. xiv. 16, there is not a direct reference to the celebration of the Blessed Sacrament: it would be in that, the highest discharge of his priestly office, that the Apostle would naturally *make mention* or remembrance of all whom he desired to commend to God. The earliest Christian writers certainly adopted the term *Eucharist*. See S. Ignatius, Ep. to the Philad. 4; Ep. to the Smyrn. 7; also S. Justin Martyr, Apol. i. 66.

11. *Some spiritual gift*, such, i.e. as could only be conveyed by Apostolical or Episcopal hands—specifically the rite of Confirmation: concerning

established ; 12 That is, that I may be comforted together with you by the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles. 14 I am debtor both to the Greeks, and to the Barbarians ; both to the wise, and to the unwise. 15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. 16 For I am not ashamed of the gospel of CHRIST : for it is the power of GOD unto salvation to every one that believeth ; to the Jew first,

which see Acts viii. 14 and 17. No Apostle had yet been at Rome. See Introduction.

12. The Apostle so far elegantly corrects himself as to assert that the benefit would be far from being exclusively on their side ; he also anticipating great comfort in witnessing their spiritual advancement.

13. *Let*, i.e. hindered. *Other Gentiles* ; because he was the Apostle of the Gentiles in general.

14. *The Greeks*. In this place the term is confined to the civilized portions of the Gentile world, of whom the Romans were chief ; the uncivilized being called *Barbarians*. In the sixteenth verse it takes in *all* who were not Jews.

16. *It is the power of God*. This is a remarkable definition of the Gospel. It is not a mere history, nor yet a philosophical theory, but an inward *power*.

and also to the Greek. 17 For therein is the righteousness of GOD revealed from faith to faith: as it is written, The just shall live by faith.

18 For the wrath of GOD is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; 19 Because that which may be known of GOD is manifest in them; for GOD hath showed it unto them. 20 For the invisible things of Him from the creation of

17. *The righteousness of God.* This does not mean the righteousness which GOD has in Himself, but that which He requires and will produce in us by His Spirit. This righteousness is said to spring *from faith*, inasmuch as faith is that habit of the soul which enables a man to throw himself entirely upon GOD, without which, consequently, no one in any age of the world has been able to please GOD; *the just* (said Hosea,) *shall live by faith*. (Here it must be noted, the same Greek word is sometimes translated *just* and sometimes *righteous*.) Further, it leads *to faith*, because after all we cannot do more than depend on GOD and live in Him, and look for our reward from Him. This is the very perfection of faith.

20. In this verse commences the description of the heathen, first of all theoretically, of what he might be and ought to have been: that is, he ought to have inferred the power and goodness of GOD from observing the works of GOD's Creation, the *invisible* from what he saw. But practically it was

the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead ; so that they are without excuse: 21 Because that, when they knew God, they glorified Him not as God, neither were thankful ; but became vain in their imaginations, and their foolish heart was darkened. 22 Professing themselves to be wise, they became fools. 23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

quite otherwise. By a perverse use of those intellectual powers in which they prided themselves, the heathen had obscured that simple but true idea of God which every reflecting person might form for himself. God therefore by an act of righteous judgment permitted them to wander farther and farther from the truth, worshipping the idols which themselves had made ; and what showed, the Apostle argues, that it was rather through a moral than an intellectual fault that this knowledge had been lost, was the miserable corruption and decay into which every good and holy feeling and relationship had fallen.

23. *Corruptible man, birds, four-footed beasts, and creeping things.* The Greeks and Romans worshipped *men* under the names of Heroes or Demigods. The Egyptians worshipped the bull and the cat, the ibis, and the phoenix among *birds*, as well as the beetle among *creeping things*. The Persians

24 Wherefore GOD also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: 25 Who changed the truth of GOD into a lie, and worshipped and served the creature more than the Creator, Who is blessed for ever. Amen. 26 For this cause GOD gave them up unto vile affections: for even their women did change the natural use into that which is against nature: 27 And likewise also the men, leaving the natural use

worshipped only the sun and other heavenly bodies among GOD's creatures. At Rome, in the times of the Emperors, the gods of all nations were adopted into the national worship, and a large temple was built, which still remains, called the pantheon or house of all the gods. In this spirit of indifference they would have been quite willing to have put the Image of CHRIST side by side with Jupiter, &c.

25. *Who is blessed.* It was a reverent habit with the Jews when the Name of GOD was mentioned to introduce this kind of parenthetical doxology.

26—31. This revolting picture is fully borne out by the classical writers of the day. Heathen civilization and culture had now reached its height under the Roman Empire, and the effect upon human happiness and morality had been most fatal; even natural affection had been destroyed. Civilization, it had become plain, so far from improving mankind had altogether corrupted and depraved man's mind and habits. But man's necessity is GOD's opportunity.

of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; 29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, 30 Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, 31 Without understanding, covenant-breakers, without natural affection, implacable, unmerciful: 32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

28 *Reprobation* is that state in which repentance, through long continuance in sin, has at length become impossible.

CHAPTER II.

THEREFORE thou art inexcusable, O man, whosoever thou art that judgest : for wherein thou judgest another, thou condemnest thyself ; for thou that judgest doest the same things. 2 But we are sure that the judgment of GOD is according to truth against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of GOD? 4 Or despisest thou the riches of His goodness and forbearance and longsuffering : not knowing that the goodness of GOD

1. The Apostle now turns to the Jewish objector whom he supposes still arguing against the necessity of the Gospel revelation, on the ground that he, equally with the Apostle, was ready to condemn all who did such evil things, as had been before mentioned,—to whom he replies, that in condemning the sins of the Gentiles such an one condemned himself ; for even the Jews, who enjoyed a direct revelation from GOD, were equally unable to endure the judgment of GOD. There is probably a silent rebuke intended in the address, *O man*, and not *O Jew*, as the argument would really require.

4. *The riches of His goodness*, i.e., His rich or abundant goodness in not taking immediate ven-

leadeth thee to repentance? 5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; 6 Who will render to every man according to his deeds: 7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: 8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, 9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; 10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: 11 For there is no respect of persons with God. 12 For as many as have sinned without law shall also perish

geance on their iniquities. *Leadeth*, i.e. is intended to lead.

9. The Jew will be punished first, because his knowledge and privileges were greater.

10. It is remarkable that the Apostle mentions the blessings that will be bestowed upon obedience, as though his mind were especially filled with the thought of God's goodness, twice over, first, in ver. 7, *eternal life*, and, now again, *glory and honour*.

11. *Respect of persons*. There is no favouritism with God, and therefore He will deal as strictly with Jew as with Gentile.

12. *Sinned without law*, i.e. the Mosaic law. Per-

without law : and as many as have sinned in the law shall be judged by the law ; 13 (For not the hearers of the law are just before God, but the doers of the law shall be justified.

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves : 15 Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts

sons who have only transgressed against conscience will not have to answer for violating that written law which they did not know.

13. The great object of religion at all times must be to justify man before his Maker, and this the Apostle says man can only do by obedience: *The doers of the law shall be justified.* See Gen. iv. 7 ; Deut. vi. 25 ; and S. Matth. xix. 17. The word *justify* means to make just or righteous, so that a just God can accept a man. It is formed (like the words *glorify*, *magnify*, &c.) out of two Latin words that have that meaning. And the way in which God makes men righteous under the Gospel is by first remitting the sin in which they were born and then letting His Spirit come into the soul to produce good works : *He that doeth righteousness is righteous.* 1 S. John iii. 7.

14. *Do by nature.* Revealed religion for the most part teaches only the same duties as natural religion ; and so the conscience is itself *a law* to those who possess no formal revelation of God's Will.

15. *Their thoughts another ;* the reasonings

the mean while accusing or else excusing one another;) 16 In the day when GOD shall judge the secrets of men by JESUS CHRIST according to my gospel.

17 Behold, thou art called a Jew, and restest in the law, and makest thy boast of GOD, 18 And knowest His will, and approvest the things that are more excellent, being instructed out of the law; 19 And art confident that thou thyself art a guide to the blind, a light of them which are in darkness, 20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. 21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? 22 Thou that sayest a man should not commit adultery, dost thou com-

which they hold with themselves or with one another, either accusing, &c.

16. This belongs to ver. 12, or probably ver. 13.

17. As though he said, "Let us now take a case; Thou art called."

20. *The form of knowledge and of the truth*, i.e. the exact dimensions of true knowledge as you suppose.

21, 22. All those were common forms of sin among the Jews at that day, as is shown by our LORD's charges against them in the Gospels. *Sacrilege* would consist in profaning the temple, and robbing GOD of tithes and offerings, and, in short, all hypocrisy in religion.

mit adultery? thou that abhorrest idols, dost thou commit sacrilege? 23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God? 24 For the name of God is blasphemed among the Gentiles through you, as it is written.

25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? 27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: 29 But he is a

24. *As it is written.* This phrase always refers to the Old Testament. See 2 Sam. xii. 14; Isa. lii. 5; Ezek. xxxvi. 20, 23.

25. *Circumcision*, i.e. being a Jew.

26. *The uncircumcision*, i.e. the Gentile.

27. *Which is by nature.* The Gentile, he means to say, becomes as a Jew through *keeping the law*. Judge, condemn. *By the letter and circumcision*, with all the aid of God's revealed law and His covenant of circumcision.

28. *Outward in the flesh.* Add, "and nothing more."

Jew, which is one inwardly ; and circumcision is that of the heart, in the spirit, and not in the letter ; whose praise is not of men, but of God.

CHAPTER III.

WHAT advantage then hath the Jew ? or what profit is there of circumcision ? 2 Much every way : chiefly, because that unto them were committed the oracles of God. 3 For what if some did not

29. *Circumcision is that of the heart.* Circumcision was a dedication to God, and whatever was dedicated to Him ought to be the best of its kind. And so on the other hand, “uncircumcised in lips,” (Ex. vi. 12,) meant ineloquent ; and “being uncircumcised in heart and ears” (Acts vii. 51,) meant being rebellious and disobedient. *Whose praise, &c.* “Such an one may not gain the praise of men, but he will be approved of God.”

1. This is again the language of a supposed objector, arising out of the conclusion to which the Apostle had come, that the Jew was practically in a worse condition as regarded justification before God even than the Gentile.

2. *Oracles, Scriptures,*—a classical term expressing the answers given at the heathen shrines, which pretended to come from God. Comp. Acts vii. 38 ; Heb. v. 12 ; 1 S. Pet. iv. 11.

believe? shall their unbelief make the faith of God without effect? 4 God forbid: yea, let God be true, but every man a liar; as it is written,¹ That Thou mightest be justified in Thy sayings, and mightest overcome when Thou art judged.

5 But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man;) 6 God forbid: for then how shall God judge the world? 7 For if

3. *The faith of God*, that is, His promise that justification should be attained through obedience, first given to Adam, (Gen. iv. 7,) and afterwards through Moses. (Deut. vi. 25.)

4. From Ps. li. 4. As David argues in that place that his sin only the more established God's alone holiness; so here the Apostle declares that the faithlessness of the Jews only the more proves God's truth or faithfulness against those who *judge* or call in question His dealings. In the Bible version of the Psalms it is translated "and clear when Thou judgest," i.e. at the Judgment Day.

5. This is in anticipation of another and opposite objection, that if the general apostasy of the Jews gave God occasion for bringing in the still greater gift of the Gospel, mankind was upon the whole a gainer, and God could scarcely punish those who were responsible for such a good result.

7. Here the objection which was interrupted by

¹ Ps. li. 4.

the truth of God hath more abounded through my lie unto His glory; why yet am I also judged as a sinner? 8 And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all

the reply given in ver. 6, is resumed. *My lie.* The objector speaks in the person of an unbelieving Jew. *Lie* means unfaithfulness.

8. *Slanderously reported.* It was an obvious charge to be made by a Jew, that the freedom of God's grace encouraged sin. *Whose damnation is just.* The persons meant may be the authors of the slander in question, or (more probably) those who adopt the maxim of only seeking for present pleasure in this life.

9. In this verse the Apostle takes up again the main argument of his Epistle, the vindication of the necessity of the Gospel by reason of the Jew no less than the Gentile having failed to procure justification before God. And this fact which he had before proved by an appeal to the actual condition of the Jews at that day, he proceeds further to confirm by the testimony of various inspired writers, in respect to other periods of their history, (chiefly David in the Psalms and Isaiah lix. 7, 8,) for which see references in the margin of the Bible. This was a kind of evidence that the Jews could not resist the force of, resting as it did on the authority of their own Scriptures.

under sin; 10 As it is written,¹ There is none righteous, no, not one: 11 There is none that understandeth, there is none that seeketh after GOD. 12 They are all gone out of the way, they are altogether become unprofitable; there is none that doeth good, no, not one. 13 Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: 14 Whose mouth is full of cursing and bitterness: 15 Their feet are swift to shed blood: 16 Destruction and misery are in their ways: 17 And the way of peace have they not known: 18 There is no fear of GOD before their eyes.

19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before GOD.

20 Therefore by the deeds of the law there

13 *Open sepulchre*—ready to rejoice over the destruction of any whom they could tempt to sin. *The poison of asps is under their lips.* They used the faculty of speech for the purpose of destroying their brethren, just as truly as the asp emits poison from its mouth.

20. *No flesh* (i.e. man,) *be justified.* This is a very noteworthy verse as containing the conclusion

¹ Ps. xiv. 1, 2, 3.

shall no flesh be justified in His sight : for by the law is the knowledge of sin.

21 But now the righteousness of GOD without the law is manifested, being witnessed by the law and the prophets ; 22 Even the righteousness of GOD which is by faith of

which the Apostle draws from the foregoing examination into the condition of the world, and thus he proves the necessity of the Gospel. By *the deeds of the law* are meant acts done without the grace of CHRIST—by Jews or Gentiles, i.e. not by Christians. S. Paul does not of course mean that there was any fault in the law. It was the fault of man who failed to keep the law. *For by the law . . . sin.* It was one (ulterior) purpose of the law of Moses to convince men of sin (for the Gentiles, we have seen, denied even that sin was sin) and so to bring them to CHRIST. This good purpose it had now served.

21. *The righteousness of God*; that method of justifying men which it pleased God to make manifest in the Gospel of His SON, and which He requires at our hands is, or rather has been manifested or published. *Without the law*—the law, as we have seen, failing and giving place to the Gospel, as the law itself (Deut. xviii. 18,) and the Prophets (Jer. xxxi. 31, and xxxiii. 16,) declared that it should. The Apostle does not say that this new revelation should disregard the keeping of the law, but that *it* was given to man without his having merited it by his obedience, yea, really because through disobedience he was then in a lost and hopeless condition.

22. *By faith of Jesus Christ*, i.e. by acceptance of the Gospel through faith. *That believe*, i.e. become

JESUS CHRIST unto all and upon all them that believe : for there is no difference : 23 FOR ALL HAVE SINNED, AND COME SHORT OF THE GLORY OF GOD ; 24 BEING JUSTIFIED FREELY BY HIS GRACE through the

Christians. *Upon all*, this seems to represent the Gospel coming in as an abundant stream.

23. *All*, i.e. Jews and Gentiles alike. This is the point which the Apostle had now reached in his argument—viz. that the human race, as a whole was then in a lost condition. And hence follows the necessity of a new and more powerful dispensation. *The glory of God*, the glory designed by God for man.

24. *Being justified*, that is, in process of being justified. The word in the original contains a present sense which we have no direct way of expressing in English. The phrase *being justified* would generally be understood to bear a past sense, which in the more exact language of the Greeks, does not belong to it. *Freely by His grace*. Justification is given freely as the fruit of CHRIST's sacrifice to all who are baptized into Him. God therein forgives us the sin in which we are born for CHRIST's sake, and so we are made and regarded as just or righteous in His sight—a righteousness which is to be still further wrought in us by the Holy Spirit which is also then received. (See Acts ii. 38.) Sanctification consequently takes place (as the Catechism states,) equally with Justification at Baptism. The existence of original sin by transmission from our first parents hinders the entrance of grace into the soul. At baptism that sin is remitted, we are justified, and then grace comes in to regenerate, or impart the be-

redemption that is in CHRIST JESUS: 25 Whom GOD hath set forth to be a propitiation through faith in His Blood, to declare His righteousness for the remission of sins that are past, through the forbearance of GOD; 26 To declare, I say, at this time His righteous-

ginnings of sanctification. The essence of Justification consists in surrendering ourselves up to GOD and doing all that He requires. It is faith which enables a man so to give himself up to GOD. So Abraham was justified by faith when he resolved to leave his native country at GOD's bidding, when he believed the promise made to him of a son, when at GOD's bidding he prepared to slay that son. So, as S. James says, "faith wrought with his works and by works was faith made perfect."

25, 26. *To declare His righteousness for the remission of sins.* The justification of man, as has been said, flows from CHRIST's death, or to speak more accurately, from the Resurrection of CHRIST as proving the efficacy of His Sacrifice, (chap. iv. 25,) and could not otherwise have been granted consistently with the righteousness of Him whose Word is "Yea, and Amen," and who had declared that men should only be accepted upon condition of obedience. Such sinless obedience was yielded by the SON of GOD in our flesh: and yet He made Himself subject to death, in order thereby to purchase justification for man. And so was GOD made both Himself *just*, and the *Justifier of him that believeth in Jesus* and so comes to Him for salvation. *Sins that are past, through the forbearance of God.* The benefits of CHRIST's death reach back to the time of the Fall.

ness: that He might be just, and the justifier of him which believeth in Jesus.

27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. 28 Therefore we conclude that a man is justified by faith without the deeds of the law.

29 Is He the God of the Jews only? is He not also of the Gentiles? Yes, of the Gentiles also: 30 Seeing it is one God, which shall justify the circumcision by faith,

God, meanwhile, who had so predetermined it, *bearing* with the sinfulness of men.

27. Towards procuring this great gift man cannot *boast* of contributing anything. He has only to accept it by faith. Faith is therefore called the new law, the method, i.e., which God now prescribes for our salvation.

28. This is the conclusion of the Apostle's whole previous argument, that man is only justified by accepting the Gospel in faith, and closing with the terms and means of salvation therein provided. *Without the deeds*: Justification is now placed at the beginning of the spiritual life, being imparted by God before the child has done either good or evil, instead of man being left his life through (as it proved, unhappily, in vain,) to work it out for himself. And thus a door is opened for the Gentile equally with those who are born Jews, (ver. 29.) For as there is but one God so is there only one way of salvation for all.

30. *The circumcision by faith, and the uncircum-*

and uncircumcision through faith. 31 Do we then make void the law through faith? God forbid: yea, we establish the law.

CHAPTER IV.

WHAT shall we then say that Abraham, our father as pertaining to the flesh, hath found? 2 For if Abraham were justi-

cision through faith. This is both stopped badly in the English Version, and fails to give the full force of the original. "It is God, the Apostle affirms, who by *the Faith*, (so it is in the Greek,) i.e. by the Gospel, will justify both the circumcision and the uncircumcision—those of them at least who are *of faith*—not of course the unbelieving portion of either."

31. The truth of the law was *established* by *the Faith* (i.e. the Gospel;) because throughout the whole of the Old Testament the coming of the Messiah and the call of the Gentiles had been foretold; and because the result of it was the enabling persons to keep the law by the power of grace.

1. Here a Jewish objector is understood to be citing the case of Abraham, which the Apostle proposes therefore to consider. "What," he says, "are we to conclude that our Father Abraham effected as pertaining to the flesh?" (i.e. of himself,) for if he

fied by works, he hath whereof to glory ; but not before God. 3 For what saith the Scripture? Abraham *believed* God, and it was counted unto him for righteousness. 4 Now to him that worketh is the reward not reckoned of grace, but of debt. 5 But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.

6 Even as David also describeth the blessedness of the man, unto whom God imput-

were justified or brought into a state of acceptance by anything he himself did, then he might boast. He would be greater than God. But this we know cannot be ; all is from God. To *boast* (iii. 27) and to *glory* (iv. 2) are both the same word in the original.

3. It was faith, or trust in God, says the Scripture itself, and not anything which he did, that caused Abraham to be accepted : *Abraham believed God, &c.*

5. *The ungodly*—him who has done nothing of himself to merit it, but is, like all the rest who are in their mere natural state, in sin. *His faith is counted for righteousness* ; it was by this act of throwing himself on God that Abraham was justified, when in obedience to the Divine call he came out from his country and surrendered himself to God's guidance and direction. Gen. xv. 5, 6.

6—8. Further, S. Paul then cites David as recognizing justification not as procured originally by anything that we can do, but simply of God's mercy

eth righteousness without works, 7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. 8 Blessed is the man to whom the LORD will not impute sin.

9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. 10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. 11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: 12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the

Who forgives our offences. This is a parallel case, introduced by the Apostle to illustrate the other.

10. For the date of Abraham's circumcision, compare Gen. xvii. 10 with xv. 5.

11, 12. Inasmuch as Abraham was justified or accepted before his circumcision, he may be considered the property, as it were, of Gentile believers; inasmuch as he was afterwards circumcised, the Jew is also entitled to regard him as the Father of his Creed—but only on condition of his following in Abraham's steps of unhesitating obedience. The

steps of that faith of our father Abraham, which he had being yet uncircumcised. 13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. 14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect: 15 Because the law worketh wrath: for where no law is, there is no transgression.

fact that God required Abraham to be circumcised after he was justified proves that the outward ordinances of religion may never be dispensed with.

13. This *promise* was made and repeated several times before the appointment of circumcision. See Gen. xii. 2; xiii. 16; xv. 5, &c.

14, 15. *Faith made void.* The original again requires that we should translate it "the faith." And it may refer either to the promise given by God to Abraham, or it may mean the Gospel. According to the first interpretation the argument would be: If the promise, that in Abraham "all the families of the earth should be blessed," is to be confined to the single nation of Israel, the terms are not fulfilled. Moreover, the immediate effect of the law is to convince of sin rather than to give "blessing." According to the second interpretation the Apostle would mean that, if it was the purpose of God that all mankind should be saved by the law of Moses, there was no need for the Gospel, and the promises made to Abraham would be valueless. But the first interpretation seems the best.

16 Therefore it is of faith, that it might be by grace ; to the end the promise might be sure to all the seed ; not to that only which is of the law, but to that also which is of the faith of Abraham ; who is the father of us all, 17 (As it is written, I have made thee a father of many nations,) before Him Whom he believed, even GOD, Who quickeneth the dead, and calleth those things which be not as though they were.

18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. 19 And being not

16. *It*, i.e. Justification. *By grace*, that is of the free gift of GOD. *All the seed*; the Gentiles who have faith like Abraham's no less than the Jews.

17. *Many*. So GOD had said, "A Father of many nations have I made thee." Gen. xvii. 4. Abraham had several sons besides Isaac and Ishmael. See Gen. xxv. 2. But the words, S. Paul says, refer to the call of the whole Gentile world. *Who quickeneth . . . were*. These words refer to the quickening of Sarah's womb in her old age which the Apostle reckons to have been a type of GOD intending, through CHRIST, to "make them a people who were not a people," i.e. to bring the Gentiles into covenant under the Gospel ; and secondly, it refers to the Resurrection of CHRIST, as prefigured by the deliverance of Isaac from death, after that Abraham had in intention devoted him to death.

weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: 20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; 21 And being fully persuaded that, what he had promised, he was able also to perform. 22 And therefore it was imputed to him for righteousness.

23 Now it was not written for his sake alone, that it was imputed to him; 24 But for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our LORD from the dead; 25 Who was delivered for our offences, and was raised again for our justification.

24. This verse seems to show that the raising up of Isaac as it were from the dead (Heb. xi. 19) was in the Apostle's mind, as well as the other idea to which he refers more plainly.

25. The primary cause of our Justification then is the resurrection of CHRIST proving that His Sacrifice was accepted for us, and that God would, without being unjust or untrue to His Word, yet justify those who have no holiness in themselves. Its *proximate* cause is faith taking us to CHRIST, and leading us to follow Him by the path of Baptism, as Abraham by faith obeyed God and left his home.

CHAPTER V.

THEREFORE being justified by faith,
we have peace with GOD through our
LORD JESUS CHRIST: 2 By whom also we

1. The Apostle seems here to have arrived at the first stage in his argument, viz., that we can only be justified through the power of CHRIST's Resurrection on which by faith we throw ourselves. The heathen could not attain to righteousness by obedience to the mere law of nature, nor yet the Jew through the special law which God had given him (for that law had been broken) nor through the covenant of circumcision, which only pledged him to keep the law. Hence the necessity of the Gospel.

And now he proceeds to describe some of the effects of our adopting the Gospel. *Being justified.* The word in the original, unlike the participle in chap. iii. 24, belongs to the past tense, and should be translated, "having been justified." It is a description of the condition of the Christian, as contrasted with that of all others. All Christians *have been* justified. It is the *first step* in the Christian life. "Repent, and be baptized every one, in the Name of JESUS CHRIST, for the remission of sins, and ye shall receive the gift of the HOLY GHOST." Remission of our sins is the same as Justification. And these are the fruits.

1. We have peace with God, with Whom before we were at enmity. 2. Next we enjoy the privileges of approaching God as children in holy rites and Sacraments. 3. We look forward with a firm hope of

have access by faith into this grace wherein we stand, and rejoice in hope of the glory of GOD.

3. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; 4 And patience, experience; and experience, hope: 5 And hope maketh not ashamed; because the love of GOD is shed abroad in our hearts by the HOLY GHOST which is given unto us. 6 For when we were yet without strength, in due time CHRIST died for the ungodly. 7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. 8 But GOD commendeth His love towards us, in that, while we were yet

everlasting happiness. And lastly, there arises by consequence a spirit of endurance in respect of present trials.

5—10. The grounds of hope are twofold: the love of GOD divinely infused into the soul and so testifying to the soul of GOD's goodness; and 2ndly, the facts that CHRIST *has* died for us, and that He is *now* our Advocate with the FATHER.

6. *Without strength*—helpless. *In due time.* Comp. Gal. iv. 4.

7, 8. History records several examples of the power of disinterested friendship, as well as of admiration for great moral excellence. But we nowhere read of persons being willing to make sacrifices either for the wicked or for those who hated them.

sinners, CHRIST died for us. 9 Much more then, being now justified by His Blood, we shall be saved from wrath through Him. 10 For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be

9. This is also the past participle, and should be translated, "having been justified." The Justification which we already possess is a pledge of entire ultimate salvation.

10. *Being reconciled.* This again should be, "having been reconciled."

And this perhaps may be the best place for saying, that careful attention to the *tenses* of the Greek verbs and participles is of itself sufficient to terminate the controversy that has so long prevailed among us, concerning the great doctrines of grace. By referring to S. Titus iii. 5 and 1 S. Peter i. 23, we see that Regeneration or the new Birth is spoken of as a thing past to all baptized persons. The same also is affirmed in respect to justification and sanctification in 1 Cor. vi. 11, and S. Titus iii. 7. And once again salvation—not of course in its completed, but in its inchoate state—is joined with Baptism in Acts ii. 47; Eph. ii. 8; S. Titus iii. 5. In all these cases the verbs and participles are inadequately translated in the Authorized Version. Further, it may be observed, that in the Greek, which is a very exact language, there are two past tenses, in one of which the act continues so as to be still present in its results, while the other merely expresses an act once done. As an example of the former, the Authorized Version

saved by His life. 11 And not only so, but we also joy in GOD through our LORD JESUS

rightly translates 1 S. John v. 18, "Whosoever is born of GOD sinneth not," although the verb is in the past tense ("has been born.") In the passages on which we are now commenting the other form of the past is used, showing of course that Christians may fall from the state of grace, although they cannot be baptized a second time, in case of a fall the remedy being by repentance, which in its completeness is said to contain sorrow for sin, confession, and amendment. [In like manner the obscurity observable in the Collect for Christmas Day would be removed by substituting *having been* for *being* "regenerated."]

As then CHRIST died and rose again for our justification, so does He now *live* as our Great High Priest to carry on the work of salvation with the FATHER. And this which He now does, the Apostle argues, must be more efficacious than what He did before, inasmuch as He must be more powerful in Life than in Death. And what He now *lives* to do, is to present the prayers and sacraments which are offered on earth, and to send down grace and help to His people according as they need and ask. When CHRIST ascended into heaven He became (See Heb. iv. 14,) the "Great High Priest" of the Church; and as according to the Jewish law there were many Priests, under the High Priest, ordained to offer Sacrifice, so under CHRIST are there many Priests in the Christian Church offering the Evangelical Sacrifice of the Eucharist—in which service the laity, when they assist, become in their degree also Priests. (1 S. Peter ii. 5, 9; and Rev. i. 6.)

CHRIST, by Whom we have now received the atonement.

12 Wherefore, as by one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned :

13 For until the law sin was in the world : but sin is not imputed when there is no law.

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him that was to come.

When our LORD said to His Apostles in the Institution of the Holy Eucharist, "This do," He used the ordinary sacrificial term, which is equivalent to "Offer This," or "Consecrate This."

11. *The atonement*, or reconciliation. It is the same word, although translated differently, as in the preceding verse.

12—21. The object of the remaining verses, which are in several places rather involved, is to prove the *universal* necessity of the Gospel, and the richness of God's mercy in providing it. *All have sinned*, are in a state of sin.

13, 14. *That have not sinned, &c.* Sin consists in having a heart not in harmony with God. So that though before the giving of the law, sin was not in the same way *imputed*, yet there it was, as well as its penalty death ; and it *reigned* even over those who had not wilfully disobeyed, like Adam, but were yet from him partakers of a corrupt and sinful nature. *The figure of Him that was to come.* Adam was a type of CHRIST, Who is the FATHER

15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, JESUS CHRIST, hath abounded unto many.

16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. 17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, JESUS CHRIST.

of the new Creation. It is on the authority of this passage that the title of the Second Adam, which is so often used by theologians, is applied to CHRIST. Adam, it is plain, was a type of CHRIST as being himself originally perfect, as being made in the likeness of the FATHER, as being subjected to temptation, as being the parent of a numerous race which sprang from him. Like all the Old Testament types Adam failed to be a complete exemplar of CHRIST, inasmuch as while CHRIST overcame the tempter, Adam was vanquished by him. Much of the phraseology of the Apocalypse is founded on the resemblance just referred to. See ii. 7; xii. 2.

15—17. So far the parallel holds good. Now he proceeds to show how mercy rejoices over judgment and is more abundant: 1st, because while the bringing in of death was man's own work and deserving, eternal life is the free gift of God (ver. 18.) 2ndly,

18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. 19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: 21 That as

because while death was the punishment of a single offence, justification by CHRIST reaches to many offences, (ver. 16;) and 3rdly, the loss which man now sustains through the Fall of Adam extends (i.e. need only extend) to this present life, while they who are partakers of the gift of Righteousness by CHRIST's indwelling Spirit will be blessed throughout eternity, (ver. 17.) *Many*. In the Greek it is *the many*, i.e. *all*.

18. This is the resumption of the argument which was left off at ver. 12.

19. Instead of *many* it should again be *the many*, i.e. *all*, as is said in the previous verse. The false rendering of this passage in the Authorized Version has doubtless given much encouragement to the Calvinistic heresy of salvation being only offered to a few. All actually inherit the effect of the Fall; to all Justification by CHRIST is offered; and all who are made righteous or justified will be indebted to the Gospel for it.

20, 21. In these verses the Apostle changes the point of comparison, and now shows how the Gospel

sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by JESUS CHRIST our LORD.

CHAPTER VI.

WHAT shall we say then? Shall we continue in sin, that grace may abound. 2 GOD forbid. How shall we, that are dead to sin, live any longer therein? 3 Know ye not, that so many of us as were baptized into JESUS CHRIST were baptized into His death? 4 Therefore we are buried with Him by baptism into death: that like

is superior to *the law* in that, while the effect (not of course the intended effect) of the latter was only to convict of sin, the Gospel does really lead men to righteousness, or the keeping of GOD's Commandments.

1. *Shall we continue.* This, no doubt, had been pressed by opponents, as the legitimate and necessary consequence of the doctrine of grace. And the Apostle repels the calumny by a fervid appeal to the mystical significance of that elementary Sacrament by which all are made Christians, and of which the inward grace is primarily "a death unto sin." (1.) The Crucifixion of CHRIST is a sign that if we are really joined to and made one with Him by Baptism, we must also crucify the flesh with its affection

as CHRIST was raised up from the dead by the glory of the FATHER, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of His death, we shall be also in the likeness of His Resurrection: 6 Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. 7 For he that is dead is freed from sin. 8 Now if we be dead with CHRIST, we believe that we shall also live with Him: 9 Knowing that CHRIST being raised from the dead dieth no more; death hath no more dominion over Him. 10 For in that He died, He died

and lusts. And (2.) the very outward form of Baptism (as then usually practised by immersion,) implies a deceasing to this world and being *buried*, and a *rising* again through the grave and gate of death to a *new* and higher *life*.

5. *Planted*, i.e. grafted, (See chap. xi. 17.)

7. A new (third) figure is here introduced: as a slave by death becomes free of his master; so we by Baptism, which is mystically a death, are liberated from bondage to sin. Is *freed*, literally, justified, made holy from sin.

8. *Now if we be dead*. This is better translated, "Since then we have once for all died with CHRIST, and consequently unto sin at our Baptism, we have confidence that we shall live with Him, now in holiness of life, hereafter in heaven."

unto sin once: but in that He liveth, He liveth unto God. 11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through JESUS CHRIST our LORD.

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. 13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. 14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God

13. The Christian is not to suppose that he is now his own master—he has simply changed masters, and become the servant of God, or of His *grace*. So in the Church Catechism we are called “children of grace,” i.e. subject to, or under the influence of God’s grace, and bound to *obey* it.

14. *Ye are not under the law*: not under a dispensation which tells you to do certain things, but leaves you helpless for doing them: *but under grace*; are supplied, i.e. with a capacity for doing the things commanded.

15. *What then?* The Apostle here comes back to the objection previously stated in verse 1.

forbid. 16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey ; whether of sin unto death, or of obedience unto righteousness?

17 But GOD be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. 18 Being then made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men because of the infirmity of your flesh : for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity : even so now yield your members servants to righteousness unto holiness. 20 For when ye were the servants of sin, ye were free from righteousness.

16. *Know ye not.* If we sin, the Apostle means, we fall under the dominion not of the law, but of something worse, viz. sin and death.

17. The cause of thanksgiving of course is not that they were ever under sin, but that having been once under it, they had now escaped from its bondage. *Form of doctrine.* He praises them because they yielded themselves willingly to his instructions. It is a figure taken from the work of the moulder who directs the metal in its molten state into any mould that he pleases.

19. *I speak after the manner of men.* This is an apology for the employment of these human illustrations for the explanation of things divine.

21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. 22 But now being made free from sin, and become servants to GOD, ye have your fruit unto holiness, and the end everlasting life. 23 For the wages of sin is death; but the gift of GOD is eternal life through JESUS CHRIST our LORD.

CHAPTER VII.

KNOW ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as

21, 22. A threefold challenge to the sinner—affirming that sin at the present yields no pleasure, produces shame in the retrospect, and dread for the future. Whereas obedience is present freedom, produces works on which we may look back with satisfaction, and yields a good assurance for the future.

23. Death is man's own *work*; eternal life is God's *gift*.

1. Here the Apostle introduces again another similitude—that of the marriage contract. *Over a man.* The Greek language has two words to express *man*—one, which indicates the male sex; the other, the creature man in the general. Here it is the

he liveth? 2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. 3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also are become dead to the law by the body of CHRIST; that ye should be married to another, even to Him who is raised from the dead, that we

latter of the two words: in fact, in this place, it is the woman that is meant.

4. *Dead to the law.* The argument would seem almost to require the assertion of the law being dead, and this the Apostle really means; but in order to avoid the offensiveness of such a statement to the ears of those who had been trained to reverence it, he transposes the parties, and represents the fact of CHRIST dying when under the law, as equally a disannulling of the contract, seeing that we are in Him and baptized into His death. Now a new contract is entered into by the Christian, with CHRIST raised from the dead. *Body of Christ*, that is, death of CHRIST. The great difficulty of this passage consists in the circumstances of CHRIST being used to represent two distinct parties in this contract, viz. (1) the Law, and (2) the Gospel.

should bring forth fruit unto God. 5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. 6 But now we are delivered from the law, (that being dead wherein we were held ;) that we should serve in newness of spirit, and not in the oldness of the letter.

7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. 8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. 9 For I was alive without the law

5. *In the flesh*, i.e. in our unregenerate state—what in viii. 7 is called “the carnal mind;” in the Catechism, “the lusts of the flesh.”

6. *Are delivered*. More accurately, *have been delivered*. *That being dead*. In the margin it is “being dead to that,” or rather, it should be translated, “having died.” In the original there is only the difference of a single letter between the two words. See note at ver. 4. *In newness*. We still serve the same God and the same law; the latter only being interpreted in a wider and more spiritual sense.

7. *Had not known lust*, i.e. I had not known that lust or concupiscence, i.e. the thinking of doing wrong, apart from doing it, was of the nature of sin, d it not been for the tenth Commandment.

once : but when the commandment came, sin revived, and I died. 10 And the commandment, which was ordained to life, I found to be unto death. 11 For sin, taking occasion by the commandment, deceived me, and by it slew me.

12 Wherefore the law is holy, and the commandment holy, and just, and good.

13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good ; that sin by the

9—25. In these verses the Apostle draws out the history of man from before the giving of the law, when he was *alive*, without the consciousness of being at enmity with God, down to the Birth of CHRIST, when a feeling of the necessity of a SAVIOUR had providentially been awaking, as history shows us, in the mind of Jew and Gentile.

9. *Revived.* The Greek word would be better translated “shot up into life.”

11. *Deceived me*, i.e. by arguing that God did not mean what He seemed to mean—as the devil beguiled Eve.

12. The Apostle desires here to guard himself against seeming to speak disparagingly of the law in which all his countrymen boasted.

13. *Appear sin.* Supply *was made visibly evil. That which is good*, i.e. the Law. S. Paul represents the exceeding sinfulness of sin to consist in this, that it was able to turn the *good* law into a cause of evil.

commandment might become exceeding sinful. 14 For we know that the law is spiritual: but I am carnal, sold under sin. 15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. 16 If then I do that which I would not, I consent unto the law that it is good. 17 Now then it is no more I that do it, but sin that dwelleth in me. 18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. 19 For the good that I would I do not: but the evil which I would not, that I do. 20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

14. *The Law is spiritual.* Observe this statement of the Apostle.

15. *Allow not*, i.e. I feel not or intend not. *I would*, that is, "I wish." He is still speaking as a Jew.

16. *I consent to the law.* The conscience of the man is at one with God's commandment. The actions of the unregenerate man are done in defiance of both conscience and law.

18. *My flesh*, my own nature.

20. *No more I that do it, but sin.* Having previously vindicated the law of God as essentially good, he here vindicates man, as being the creation of God, from being altogether evil. The personification of sin in this passage is very striking.

21 I find then a law, that, when I would do good, evil is present with me. 22 For I delight in the law of GOD after the inward man: 23 But I see another law in my members, warring against the law of my mind; and bringing me into captivity to the law of sin which is in my members.

24 O wretched man that I am! who shall deliver me from the body of this death?

25 I thank GOD through JESUS CHRIST our LORD.

So then with the mind I myself serve the law of GOD; but with the flesh the law of sin.

21, 23. This is the fifth different sense in which the Apostle employs the term *law*, viz., 1, the law of Moses; 2, the law of CHRIST; 3, the conscience or law of the mind; 4, the evil motions of man's unregenerate nature, which, when he is left to himself, become supreme; 5, the law of the husband, i.e. the wife's duty to him.

24, 25. *O wretched man.* Here he is still speaking in the person of one unregenerate who knew the law and felt his inability to keep it, who ends with joyfully accepting the Gospel. *I thank God through Jesus Christ,* Who hath delivered me. *The body of this death.* The margin gives, "this body of death," i.e. my unregenerate nature. *With my mind,* i.e. my will. *The flesh,* i.e. my actual self, as a whole. This language must never be applied to the Christian who is both pledged and enabled not to serve sin.

CHAPTER VIII.

THERE is therefore now no condemnation to them which are in CHRIST JESUS, who walk not after the flesh, but after the Spirit. 2 For the law of the Spirit of life in CHRIST JESUS hath made me free from the law of sin and death. 3 For what the law could not do, in that it was weak through the flesh, God sending His own SON in the likeness of sinful flesh, and for sin, condemned

1. *There is therefore now no condemnation.* Such is the effect of this deliverance; but whether or no he actually escapes condemnation, depends on what the subsequent life and conversation of the Christian is, that is, whether he walks or lives after the flesh, that is, according to his old nature, or after the Spirit, that is, after his new regenerate nature received in Baptism. The last clause of this verse is not in the best MSS. and is not required for the sense: it is just an explanation of the text.

2. *The law of sin and death*—that law which so long as man was left to himself was found only to lead to *sin and death*.

3. *Through the flesh*, that is, not by any fault in itself, but by reason of man's infirmity. *For sin*. In the margin, "a sacrifice for sin," the same word, both in Greek and Hebrew, having both meanings. *Condemned sin in the flesh*, i.e. from having any more dominion there.

sin in the flesh : 4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5 For they that are after the flesh do mind the things of the flesh ; but they that are after the Spirit the things of the Spirit. 6 For to be carnally minded is death ; but to be spiritually minded is life and peace. 7 Because the carnal mind is enmity against God : for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God. 9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of CHRIST, he is none of His. 10 And if CHRIST be in you,

4. *The righteousness of the law.* It is still "our righteousness" after we have been once baptized and justified, "if we observe to do all the Commandments of the LORD our God which, He has commanded us" in the law of Moses. See Deut. vi. 25.

6. *To be carnally minded*, i.e. to have still the tempers and appetites of the old unregenerate nature.

9. *Dwell in you.* Deadly sin deliberately persevered in, and not repented of, will of course quench the Spirit given to us at Baptism and finally drive it away. But, on the other hand, if the Spirit or new nature continues vigorous, that will overcome the evil in us.

the body is dead because of sin ; but the Spirit is life because of righteousness. 11 But if the Spirit of Him that raised up JESUS from the dead dwell in you, He that raised up CHRIST from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. 13 For if ye live after the flesh, ye shall die : but if ye through the Spirit do mortify the deeds of the body, ye shall live. 14 For as

10. *The body is dead.* The *body* here spoken of is "the body of this death." (Supra, vii. 24.) The old nature in the Christian, being crucified with CHRIST, becomes a corpse or dead body. *Because.* This should rather be translated in both clauses of the verse *in respect of*.

11. *But if.* Rather, *and if*, in continuation of the verse preceding. A further effect of the Spirit's indwelling will be the raising of the body again at the last day to life eternal. The passage seems parallel to what our LORD says of eating His Body in the Holy Eucharist. See S. John vi. 54.

12. *Debtors.* So far from there being any necessity for us to sin, the obligation, he argues, is quite the other way : *we are debtors, &c.*

14. Compare with this the statements of S. John in his first Epistle, "Now," he says, "are we (all of us,) sons of God," and "Whosoever is born of God doth not commit sin ;" and yet at the same time, "if we say that we have no sin we deceive ourselves."

many as are led by the Spirit of God, they are the sons of God. 15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, FATHER. 16 The Spirit itself beareth witness with our spirit, that we are the children of God: 17 And if children, then heirs; heirs of God, and joint-heirs with CHRIST; if so be that we suffer with Him, that we may be also glorified together.

18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. 19 For the earnest expectation of the creature waiteth for the manifestation

The meaning is, that unless we follow that Spirit of God which we received at our Baptism our regeneration will not profit us: we are no longer really God's children until we have repented.

15 We are taught to pray to God as His adopted children, "Our FATHER Which art in heaven," and therefore love, rather than fear, should be the temper of the Christian.

16. Here, observe, two witnesses are mentioned which must not be confounded. One is the Holy Spirit of God witnessing by the Fruits which it produces. Gal. v. 22. The other is our own spirit responding to the call of God, just as a child knows its father's voice.

19, 22. The terms *creature* and *creation* may in-

of the sons of GOD. 20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. 21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of GOD. 22 For we know that the whole creation groaneth and travaileth in pain together until now. 23 And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. 24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth

clude the angels, and even the material earth which having been cursed for man's sake may be said to be waiting for that time when it will be made "a new earth." (2 S. Peter iii. 13.) In verses 10, 11, it must be confined to man who became *subject to vanity* (sin,) not of his own will, but at the instigation of the devil who *subjected him*.

23. *The adoption, to wit, the redemption.* It is to be observed as a remarkable fact that while redemption, adoption, regeneration, sanctification, and salvation, have been all accomplished in the Baptized; there is a sense in which they are all destined to have a fuller realization. See, as one instance, S. Matth. xix. 28.

24. *Are saved.* This should be translated *have been saved*. Salvation is one of the results of Baptism.

he yet hope for? 25 But if we hope for that we see not, then do we with patience wait for it.

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit Itself maketh intercession for us with groanings which cannot be uttered. 27 And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the Saints according to the Will of GOD.

28 And we know that all things work together for good to them that love GOD, to

See Acts ii. 47; Eph. ii. 8; but seeing that we may yet not persevere, the attainment of everlasting happiness must still be among the things "hoped for."

26. The work of Intercession is usually attributed to the Second Person in the Blessed Trinity. The SON does this personally; the HOLY GHOST probably by infusing into our hearts the love and spirit of prayer: so He may be said to pray *in* us and therefore *for* us. Besides *vocal* prayers there are certain outpourings of the soul in communion with GOD, which can only be expressed by such upheavings as issue in ejaculations or *groanings*.

27. The word *that* would have expressed the meaning of the passage better than *because*. GOD, the Apostle means, Who knows our hearts thoroughly, when we are in prayer, knows also the mind of the HOLY SPIRIT *that*, (or *how*,) *He maketh intercession*.

them who are the called according to His purpose. 29 For whom He did foreknow, He also did predestinate to be conformed to the image of His SON, that He might be the first-born among many brethren. 30 Moreover whom He did predestinate, them He also called : and whom He called, them He also justified : and whom He justified, them He also glorified.

31 What shall we then say to these things ? If GOD be for us, who can be against us ?

28—30. Having said that the Christian is *called according to God's purpose*, the Apostle turns aside as it were to indicate the several successive steps that are implied in the term, viz. 1, the Foreknowledge by God of each individual of His Creation from all eternity ; 2. the Predestination of some among them—to be fashioned by grace after the pattern of God's Incarnate SON ; (observe this makes CHRIST to be "the First-born among many brethren ;") 3. the actual Call by Baptism ; 4. Justification, as the effect of Baptism ; 5. Glorification, when those who have been regenerated and justified continue faithful to their calling. It will be observed that the Apostle's use of the term *Predestination* is quite different from the sense attached to it by Calvinists. See Eph. i. 5.

31. *To these things ?* that is, to God's purpose of bringing man to glory, viewed side by side with the fact of man's habitual sinfulness. The answer is, that the fault must be in ourselves if we miss the glory designed for us : it cannot be in God.

32 He that spared not His own SON, but delivered Him up for us all, how shall He not with Him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? It is GOD that justifieth.

34 Who is He that condemneth? It is CHRIST that died, yea rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us.

83. *It is God that justifieth.* It is to be noted that when this word is used to express the doings of man, who possesses no power over another and very little even over himself, it cannot bear its strict etymological sense of *making* just. Hence the Greek word was used to express the acquittal of a prisoner, when a charge was not proved against him. This is called its Forensic sense—the sense, that is, which the word bore formerly in the forum, or courts of justice—and in the verse before us it is applied to God's dealings with man in this same sense. By a like accommodation of sense we are bid to “sanctify the LORD GOD in our hearts,” (1 S. Peter iii. 15,) not of course as though man could augment the holiness of God. It means that we are to *think of* Him as holy.

84. Modern popular theology stops short at the death of CHRIST. S. Paul goes on to say that we must look to His Intercession, which as shown above (ver. 9,) must be more effectual than His Sacrifice on the Cross. What our LORD now pleads is the merits of His Sacrifice. Without that pleading the merits of the Sacrifice are not applied to the individual. The Intercession of CHRIST is invoked through

35 Who shall separate us from the love of CHRIST? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through Him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in CHRIST JESUS our LORD.

prayer, but chiefly through the medium of the Holy Eucharist and other rites of the Church.

35 to end. Here S. Paul adverts to the other party in the matter, viz. ourselves, and asks how *we* either can fail, seeing that we are indebted so deeply to CHRIST, that nothing should ever separate us from Him.

36. *As it is written.* The Apostle introduces this quotation from the Psalms (xliv. 22,) just to remind his hearers that persecution has ever been the lot of the Saints.

38. *Life*, that is, the trials and temptations of life. *Principalities and powers* are two out of the nine Orders of Angels: the evil angels probably being divided into the same hierarchies as the Angels of Light.

CHAPTER IX.

I SAY the truth in CHRIST, I lie not, my conscience also bearing me witness in the HOLY GHOST, 2 That I have great heaviness and continual sorrow in my heart. 3 For I could wish that myself were accursed from CHRIST for my brethren, my kinsmen according to the flesh: 4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving

In this and the two following chapters S. Paul reverts to the effect which the introduction of this New Dispensation must necessarily have on the Jews who had prided themselves hitherto on being exclusively the people of God, and could not bring themselves to accept a new revelation which *seemed* to set aside that given by Moses. He protests the love and sympathy which he felt for his *kinsmen according to the flesh*, acknowledging their various privileges and honours, the fact that they were the *Israel* or Church of God, their *adoption* as God's children, the *glory* of God's presence over the mercy seat, the *covenants* or two tables of the law, the speaking of God to them from Mount Sinai, the *service of God*, i.e. the Levitical worship, and *the promises* of a SAVIOUR made through Abraham and other *Fathers*.

1. *I say the truth in Christ.* This seems to be a kind of adjuration intended to protest his sincerity.

of the law, and the service of GOD, and the promises; 5 Whose are the fathers, and of whom as concerning the flesh CHRIST came, Who is over all, GOD blessed for ever. Amen.

6 Not as though the Word of GOD hath

6. *The Word of God.* This is the Logos or Second Person in the Blessed Trinity. (S. John i. 1.) Whenever this term is used in the Greek it will be found almost without exception to mean CHRIST personally, or the kingdom of grace which He came on earth to found.

6—22. Here the Apostle stops to remind the Jews who had not yet accepted the Gospel—and whom he seems to be really addressing in the greater part of this Epistle, through those who had already become Christians—first, that the preaching of the Gospel had not been in vain, seeing that not a few Jews had really accepted it; and after all they were “not all Israel who were of Israel:” and 2ndly, that in times past there ever had been a sifting of the few from the many, as (a) in the case of Isaac, who alone was chosen out of Abraham’s children; and (b) Jacob again, the younger son of Isaac, whom GOD selected, in preference to his elder brother Esau. And further, he defends this principle of election (which he again illustrates by the hardening of Pharaoh’s heart) on the ground of GOD’s right of supremacy over all His creatures. The figure of the Potter had been used by Jeremiah, xviii. 2—6 and in Wisdom xv. 7. Observe, it is one thing to vindicate the right which GOD undoubtedly possesses to deal with His creatures according to His Will, and quite another to

taken none effect. For they are not all Israel, which are of Israel: 7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. 8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. 9 For this is the word of promise, At this time will I come, and Sarah shall have a son. 10 And not only this; but when Rebecca also had conceived by one, even by our father Isaac; 11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth;) 12 It was said unto her, The elder shall serve the

affirm that He exercises this power without respect to the foreknown dispositions and actions of individuals. Thus, in the Epistle to the Hebrews (xii. 16,) S. Paul attributes the rejection of Esau to his own profaneness in "selling his birthright." See Gen. xxv. 32. So also of Pharaoh, see Exodus iii. 19. It is to be observed that the election of Isaac and Jacob was not to eternal salvation, but to the enjoyment of external privileges, which often turns to persons' condemnation. So predestination is described, *supra*, chap. viii. 29.

8. *The children of the flesh.* The natural descendants of Abraham did not all inherit the promises.

younger. 13 As it is written, Jacob have I loved, but Esau have I hated.

14 What shall we say then? Is there unrighteousness with GOD? GOD forbid. 15 For He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. 16 So then it is not of him that willeth, nor of him that runneth, but of GOD that showeth mercy. 17 For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show My power in thee, and that My Name might be declared throughout all the earth. 18 Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth.

13. *Esau have I hated.* GOD did not hate Esau as He created him, but as Esau made himself, that is, a coarse, worldly, "cunning" man, regardless of things spiritual. At the time when Jacob took away the blessing from their father, it was really no longer Esau's, for he had sold it to his brother. GOD did not in any way approve Rebekah's trick, and Jacob had to atone for his share in the transaction by a long exile from his home and country.

16. *Willeth.* Isaac *willed* to give the blessing to Esau. *Runneth.* Esau *ran* (Gen. xxvii. 5,) to get the venison. GOD ordered it otherwise.

17. *That I might show my power.* In GOD's dealings with men He has to consider the general

19 Thou wilt say then unto me, Why doth He yet find fault? For who hath resisted His Will?

20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, Why hast Thou made me thus? 21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? 22 What if God, willing to show His wrath, and to make His power known, endured with much longsuffering the vessels

effect produced, as well as what is just and good for the individual.

19. *Why doth He yet find fault?* The Apostle supposes an objector to turn round at this point, and accepting the doctrine of God's Supremacy to argue from thence that man cannot be charged with resisting. In ver. 20 he replies to this objector, admitting that a man may in the Providence of God, possess fewer advantages than his neighbour, just as some of the vessels made by the potter are designed for higher positions than others, but that as all are intended for the master's service, so must all God's creatures serve Him in some way or other.

22. *Endured with much longsuffering the vessels of wrath fitted to destruction.* Observe (1) it ought to be *vessels*, not *the vessels*, there being no definite article attached, either here or in ver. 23. (2.) God did not make these to be vessels of wrath; they

of wrath fitted to destruction : 23 And that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory, 24 Even us, whom He hath called, not of the Jews only, but also of the Gentiles? 25 As He saith also in Osee, I will call them My people, which were not My people ; and her beloved, which was not beloved. 26 And it shall come to pass, that in the place where it was said unto them, Ye are not My people ; there shall they be called the children of the living God.

27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be

made themselves such by their own evil deeds. (3.) God only *endured* them. Compare with this passage what the same Apostle says in 2 S. Tim. ii. 21, "If any man purge himself he shall be a vessel unto honour."

23. *Riches of His glory*, i.e. His rich or abundant glory. Two nouns are often used in the language of the New Testament, where we should use a noun and an adjective.

27. *A remnant shall be saved*, i.e. a remnant only. Here the Apostle introduces a new argument for the purpose of reconciling the Jews to the idea of the Gentiles being brought into the Church. The latter truth he had already again and again shown to have been foretold by the Prophets. And here he refers

saved; 28 For He will finish the work, and cut it short in righteousness: because a short work will the LORD make upon the earth. 29 And as Esaias said before, Except the LORD of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even

to a new class of prophecies which abound in the Old Testament representing the Christian Church, though composed chiefly of Gentile converts, not to be a new planting as it were in the Garden of God, but rather as suckers or *seedlings*, springing up from the old stock of the Jewish Church, the body or trunk of which had been cut down. The nucleus of the Christian Church undoubtedly was Jewish. This idea is expressed more accurately in another Prophecy of Isaiah: "The remnant that is escaped of the house of Judah shall again take root downward and bear fruit upward; for out of Jerusalem shall go forth a remnant, and they that escape out of Mount Zion," (xxxvii. 31, 32;) and again, in those other passages which speak of the Christian Church and her ordinances as continuations of what existed before. See Malachi iii. 3, 4.

29. *Sabaoth* means hosts or armies, i.e. of angels.

30. *Have attained to righteousness*, that is, by accepting the Gospel; whereas the Jew not having kept the law which had been given to him, to bring him to CHRIST, had "not attained to righteousness."

the righteousness which is of faith. 31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. 32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; 33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on Him shall not be ashamed.

CHAPTER X.

BRETHREN, my heart's desire and prayer to GOD for Israel is that they might be saved. 2 For I bear them record that they

32. *The works of the law.* In order to understand this Epistle, as well as that to the Galatians, it is necessary to bear in mind that the *works* spoken of are such as are done without the grace of God's Spirit and which therefore cannot be good. The works of the Christian, on the other hand, are not his own, inasmuch as they proceed from the indwelling Spirit, and are therefore good. Moreover, it is the ceremonial, rather than the moral law that is spoken of.

33. *Lay in Sion a stumblingstone.* This does not

have a zeal of GOD, but not according to knowledge. 3 For they being ignorant of GOD's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of GOD. 4 For CHRIST is the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart,

mean that GOD *willed* CHRIST to be a cause of *offence*, but that He foresaw that He would be such, to all whose hearts were not prepared to receive Him when He came.

2. *A zeal of God*, i.e. a zeal for God or a godly zeal.

3. *God's righteousness*, i.e. the righteousness which GOD required in the accepting of the Gospel. *Their own righteousness*, i.e. the righteousness which was according to their own ideas or wishes.

4. *Christ is the end of the law for righteousness*. The Apostle means that the law was intended to bring those to whom it was given to the acceptance of the Gospel, which in its turn is intended to make men righteous or holy.

6—10. A comparison is shown between the law given by Moses and the Gospel of JESUS CHRIST. Both have the same object in view—the bringing men to *righteousness* or holiness. The former did

Who shall ascend into heaven? (that is, to bring CHRIST down from above :) 7 Or, Who shall descend into the deep? (that is, to bring up CHRIST again from the dead.) 8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; 9 That if thou shalt confess with thy mouth the LORD JESUS, and shalt believe in thine heart that GOD hath raised Him from the dead, thou shalt be saved. 10 For with the heart man

it simply by appealing to man's obedience: "This do." The latter brings men at once to CHRIST, Whom we are to accept by faith, and then by virtue of our incorporation into Him we receive grace, which makes obedience easy. For coming to CHRIST, further, there is not needed any great power of intellect or skill on our part. He gave Himself to us in Baptism. We have not as it were to search for Him.

The comparison is plain enough; but it is rather startling to find that the words which S. Paul here applies to the Gospel were actually spoken by GOD in reference to the Law with which the Apostle is here contrasting the Gospel. It is one of many instances in which S. Paul boldly appropriates for Christians what originally belonged to the Jew. Compare Gal. iv. 24—31, where S. Paul argues that Christians are really (i.e. of course spiritually) the children of Sarah, and the Jews of Hagar. "The word," in verse 8, is not the same as in chap. ix. 6, because here it is taken from the Old Testament:

believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the Scripture saith, Whosoever believeth on Him shall not be ashamed. 12 For there is no difference between the Jew and the Greek: for the same LORD over all is rich unto all that call upon Him. 13 For whosoever shall call upon the Name of the LORD shall be saved.

14 How then shall they call on Him in Whom they have not believed? and how shall they believe in Him of Whom they have not heard? and how shall they hear

but probably S. Paul meant to employ it in the same sense.

10. *With the mouth confession is made unto salvation.* This passage shows the important place occupied by Creeds or Confessions of Faith in all acceptable worship. Observe the Resurrection is spoken of as the cardinal doctrine of the Gospel.

13. *Whosoever shall call.* This is a quotation from Joel ii. 32. The stress must be laid on the word *whosoever*, i.e. whether Jew or Gentile.

14, 15. These verses explain the method by which the Gospel should be propagated upon earth. According to this method all is from God. (1.) He *sends* or commissions an order of men, to be preachers¹ (or missionaries as we should say,) of His Gospel.

¹ It should be observed that the word to "preach" in Holy Scripture is not used as it is by us, i.e. of the regular and familiar instruction of a settled ministry: but either, as here, to denote

without a preacher? 15 And how shall they preach, except they be sent? as it is written, *How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!*

16 But they have not all obeyed the Gospel. For Esaias saith, LORD, who hath believed our report?

And then (2) God gives faith which is one of the gifts of His Spirit, (See Eph. ii. 8; Gal. v. 22,) by which men are enabled to recognize the Gospel as His message, saying with the Prophet, *How beautiful are the feet of them that preach the Gospel*, and to accept it as the means of their salvation. *How shall they preach, except they be sent?* This must be a permanent Institution in God's Church, till the Gospel has been preached to "every creature." (S. Mark xvi. 15.)

16 to end. Verse 16 is parenthetical, designed to point out that the refusal of the Gospel by the many (which the Apostle supposes some hearers of his Epistle to object,) was long since foretold by God. See Isaiah iii. 1. But after all, he continues, the Gospel has been published far and wide already, and this is part of the offence which has been taken by the unbelieving portion of the Jews—and yet

the first promulgation of the Gospel to those who did not know it, by some "sent" by our Lord, or else to the casual unauthorized discourse of persons relating what they happen to have seen or heard. So in Acts viii. 4, "They that were scattered abroad everywhere preached the Word." The former kind of preaching alone possesses authority, as a Divine Institution.

17 So then faith cometh by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. 20 But Esaias is very bold, and saith, I was found of them that sought Me not; I was made manifest unto them that asked not after Me. 21 But to Israel He saith, All day long I have stretched forth My hands unto a disobedient and gainsaying people.

without any just cause certainly, for, as he once more shows, all this was the subject of plain and direct prophecy; the majority of the Jews would harden their hearts, even when our LORD Himself was upon earth, and so He "turned to the Gentiles."

18. *Yes verily.* On the day of Pentecost of course some from *all parts of the earth* did actually hear the Gospel preached. And these were just the firstfruits of the future harvest.

19. *No people. A foolish nation.* These are terms of contempt, by which the Jew would familiarly speak of all other nations.

CHAPTER XI.

I SAY then, Hath GOD cast away His people? GOD forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. 2 GOD hath not cast away His people which He foreknew.

Wot ye not what the Scripture saith of Elias? how he maketh intercession to GOD against Israel, saying, 3 LORD, they have killed Thy prophets, and digged down Thine altars; and I am left alone, and they seek

Here the Apostle, in great tenderness, turns aside to speak of the destiny of that large part of the chosen people, who refused to accept the Gospel—first of all

1—10 recapitulating at greater length than before, that at no time of their history had the majority been found faithful, and that so even now there had been an *election of grace*, a small number who having been freely called had, of GOD's mercy, obeyed the call—of which number he himself was one. Thus Christians were an *election* from an election. As our LORD had said, "Many are called, but few chosen"—according to the Greek, *elected*. *Of the tribe of Benjamin*. Benjamin was the son of Jacob's favourite wife, Rachel. The tribe of Benjamin joined its fortunes with Judah at the time of the revolt.

2. *Wot ye*, i.e. Know ye. It is part of an obso-

my life. 4 But what saith the answer of GOD unto him? I have reserved to Myself seven thousand men, who have not bowed the knee to the image of Baal. 5 Even so then at this present time also there is a remnant according to the election of grace.

6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

7 What then? Israel hath not obtained

lete verb, of which the phrase "to wit" is also a portion. *Elias*. In the New Testament the Hebrew names come to us through the Greek Translation of the Septuagint. So we have *Esaias* for *Isaiah*, *Elias* for *Elijah*, *Judas* for *Judah*, *Osee* for *Hosea*, and (in Acts vii. 45 and Heb. iv. 8) *Jesus* for *Joshua*, &c. There is a tendency, he reminds them, at all times in men's minds to exaggerate the power of evil. So it was in the case of *Elijah*, who fancied that he stood alone among the whole people of Israel in his day.

Verse 6, it will be observed, is altogether parenthetical, and some of the best MSS. omit it. But it is very difficult to conceive how it could have found its way into the text without authority. *By grace*. The Apostle means that no Jew had really merited the great gift of the Gospel. In calling persons to partake of it, however, it is plain that He first selected individuals, like *Zacharias* and *Elizabeth*, *S. Mary*, *Simeon*, and *S. Paul* himself, who had been most faithful as Jews.

that which he seeketh for; but the election hath obtained it, and the rest were blinded 8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that should not hear) unto this day. 9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompense unto them: 10 Let their eyes be darkened, that they may not see, and bow down their back alway.

11 I say then, Have they stumbled that they should fall?

God forbid; but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

9 *Table*, i.e. the things provided by God for them; so the word is used in common life to denote the things set on it. *Recompense* means punishment.

11. This is a new argument intended to vindicate God from the charge of faithlessness in having let them fall. The question, he argues, should be looked at in relation to the whole of God's creation, and then it will be seen that while a portion of the family of man was rejected for its sins, God made this the occasion of extending His covenant to the whole Gentile world, who, up to this time, had been "strangers to the covenant of promise." It is a case after all, of mercy on God's part rather than judgment.

12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? 13 For I speak to you Gentiles, inasmuch as I am the Apostle of the Gentiles, I magnify mine office: 14 If by any means I may provoke to emulation them which are my flesh, and might save some of them. 15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? 16 For if the first fruit be holy, the lump is also holy: and if the root be holy, so are the branches.

17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; 18 Boast not against the branches. But if thou

12. *Their fulness.* The conversion of the whole people.

16. *Firstfruit.* The offering of the firstfruits under the law sanctified the whole harvest; and so the fact that some of the Jews had become Christians was an earnest, the Apostle implies, that all the nation should eventually be converted.

17. *Grafted.* The word is now spelt *grafted*, and the process also is different from what it appears to have been formerly. The practice that we are familiar with is to insert slips of choice plants into wild stocks.

boast, thou bearest not the root, but the root thee. 19 Thou wilt say then, The branches were broken off, that I might be grafted in. 20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: 21 For if God spared not the natural branches, take heed lest He also spare not thee. 22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in His goodness: otherwise thou also shalt be cut off. 23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. 24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? 25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. 26 And so all Israel shall be saved: as it is written, There shall come out

22. *Otherwise*, i.e. if thou dost not continue.

26. The whole body of the Jews then will be eventually converted.

of Sion the Deliverer, and shall turn away ungodliness from Jacob: 27 For this is My covenant unto them, when I shall take away their sins. 28 As concerning the Gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. 29 For the gifts and calling of GOD are without repentance. 30 For as ye in times past have not believed GOD, yet have now obtained mercy through their unbelief: 31 Even so have these also

27. *When I shall take away their sins*, i.e. when they shall receive remission of sins by Baptism.

28. *For your sakes*, i.e. in consequence of your having been taken into their place in the favour of GOD. *As touching the election*. Inasmuch as they were once the elect of GOD, as you are now. And since GOD's *callings are without repentance*, i.e. since He does not change, the Jew cannot even yet be looked upon by Him as though He had never known him.

29. The two Greek words that are translated *repentance* mean change of mind and afterthought. A better definition of what is meant by repentance could hardly be given. What the Apostle means here is, that GOD still desires the salvation of Israel, as much as ever He did.

30. *Through their unbelief*. Our LORD said that "He was not sent but to the lost sheep of the house of Israel." And it was not till the Jews rejected the Apostles' preaching that they "turned to the Gentiles."

now not believed, that through your mercy they also may obtain mercy. 32 For God hath concluded them all in unbelief, that He might have mercy upon all.

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! 34 For who hath known the mind of the LORD? or who hath been His counsellor? 35 Or who hath first given to Him, and it shall be recompensed unto him again? 36 For of Him, and through Him, and to Him, are all things: to Whom be glory for ever. Amen.

31. *Through your mercy*, i.e. through your prayers and persuasion. God in this way permits men to be fellow-workers with Himself in carrying out His purposes of mercy.

32. *Hath concluded*. Both Gentiles and Jews have at one time or other been out of God's covenant, and as He already of His mercy hath brought in the Gentiles, so will He ultimately bring in the Jews.

35. *Recompensed*. If any such could be found, any, i.e. who had had a hand in bringing about this result, God would certainly repay them.

36. *To Him*. All our power and faculties come from God, and it is only meet that they should be employed in His service.

CHAPTER XII.

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought

Here the Apostle for the first time adopts the Epistolary style. Dogma or doctrine is the basis on which sound morals must be built up, and so there here ensues a practical exhortation to holy living.

1. *Therefore.* The Apostle seems to have in his mind the rejection of the worship of the Jews as part of *their* rejection, and so exhorts the Roman Christians to a more acceptable worship—the oblation, viz., of themselves as a part of the great law of Sacrifice through CHRIST. *Reasonable*, i.e. rational or moral, as opposed to material.

2. *Prove.* Show or exhibit; and also satisfy yourselves.

3. *Grace.* The grace probably of Apostleship. See above, chap. i. 5. *Not to think.* This is an

to think; but to think soberly, according as God hath dealt to every man the measure of faith. 4 For as we have many members in one body, and all members have not the same office: 5 So we, being many, are one body in CHRIST, and every one members one of another.

6 Having then gifts differing according to the grace that is given to us, whether pro-

amplification of the caution given in the previous chapter, "Be not high-minded, but fear." *Soberly.* Sobriety or soberness in the language of the New Testament means that balance of mind which is opposed to excitement, or pride, or frivolity. In short, it is the government of our mind or spirit, and so, together with "godliness" (what we owe directly to God) and "righteousness" (what we owe to our neighbour) constitutes the whole duty of man. See Titus ii. 12. *The measure of faith*, i.e. the measure or share in His kingdom of grace; the same meaning exactly as "according to the grace given," (ver. 6.)

4. *For as we have.* Here is a second reason why Christians should not be puffed up with their gifts, viz. because they receive them as members of a Body and consequently for the general benefit.

5. *Being many.* Properly, *all collectively.*

6. *Prophecy.* A prophet, according to the etymology of the Greek word, is one who speaks for or in the Name of God, and therefore with authority. It has nothing more to do with foretelling future events, than that God's messengers will always be

phesy, let us prophesy according to the proportion of faith; 7 Or ministry, let us wait on our ministering: or he that teacheth, on

warning persons of the purposes of God to them, and specially the Judgment to come. Enoch, Noah, Moses, David, and Solomon, were all prophets, as much as Elijah or Isaiah. So in the New Testament, Zacharias is said to have "prophesied." (S. Luke i. 67.) So in the Church at Antioch there were "prophets and teachers," (Acts xiii. 1;) and again, at Cæsarea, we read that the four daughters of Philip the evangelist "did prophesy," (chap. xxi. 9.) S. Paul in his Epistle to the Corinthians speaks of prophecy as one of the gifts of the Spirit, contrasting it with the gift of tongues: "He that speaketh in an unknown tongue speaketh not unto men; but he that prophesieth speaketh unto men to edification." (1 Cor. xiv. 3.) The prophets were they who had the power of interpreting God's will or work. At the present time the ministers of God are prophets, in so far as they teach, and priests in so far as they offer sacrifice. (Heb. v. 1.) Under the Jewish Dispensation these two offices were ordinarily kept separate. In our LORD JESUS CHRIST personally, as well as in the Church, so soon as it was fully established, they were united, never again to be separated. *According to the proportion of faith.* "Of the Faith" it should be, that is, in other words, the prophets were bidden to see that their expositions were kept in harmony with the general tenor of Divine truth, as taught by the Church—avoiding all acts of mere private judgment. This is *the Faith*. See S. Jude 8.

7, 8. *Ministry.* The Greek requires this to be the

teaching; 8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness. 9 Let love be without dissimulation.

Abhor that which is evil; cleave to that which is good. 10 Be kindly affectioned one to another with brotherly love; in honour

diaconate. A deacon is properly the minister of, or attendant on the Priest. *Teaching.* This is the work of the ordinary pastor set in charge over a definite flock. Compare Eph. iv. 11.

8. *He that ruleth.* This may refer either to Bishops or Priests. It is the same Greek word as in 1 S. Tim. v. 17. But it should be observed that in neither passage is the enumeration of offices an accurate or philosophical division. There is no complete list of Orders given here, (or indeed in any one place of Scripture) but rather different aspects of the ministerial office are referred to. In this place also reference seems to be made to the exercise of the works of mercy, both corporal ("giving") and spiritual ("exhorting," which would better be translated "comforting")—whether these were done by private Christians according to our LORD's command, (S. Matth. xxv. 35, &c.) or by "widows" or "virgins" or other "servants" of the Church. See below, xvi. 1. In S. Paul's Epistles to SS. Timothy and Titus however we find the threefold office of Bishop, Priest, and Deacon already settled and established.

10. *In honour*, i.e. surrendering the best and most honourable place, each to other.

preferring one another; 11 Not slothful in business, fervent in spirit—serving the LORD; 12 Rejoicing in hope; patient in tribulation; continuing instant in prayer; 13 Distributing to the necessity of saints; given to hospitality. 14 Bless them which persecute you: bless, and curse not. 15 Rejoice with them that do rejoice, and weep with them that weep. 16 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. 17 Recompense to no man evil for evil. Provide things honest in the sight of all men. 18 If it be possible, as much as lieth in you, live peaceably with all men. 19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the LORD.

11. *Not slothful in business.* This is an epigrammatic injunction and should be translated, "In your zeal be not idle," going from one thing to another, without completing any duty.

13. *Of saints.* Properly of the "saints," i.e. of all Christians.

18. *If it be possible.* It is not in the power of the Christian always to be at peace with his neighbours.

19. *Give place.* This may mean either to God that He may punish, or to man so as to let his wrath

20 Therefore if thine enemy hunger, feed him ; if he thirst, give him drink : for in so doing thou shalt heap coals of fire on his head. 21 Be not overcome of evil, but overcome evil with good.

spend itself without contradiction or opposition which only increases it.

20. First, note the direction given to do good to our enemies, and observe that it is the very same direction that was given by Solomon, (Prov. xv. 21,) that was embodied in the Mosaic law (Ex. xxiii. 4,) and was practised by all God's Saints—such as David towards Saul. (1 Sam. xxiv. 7.) It is a great mistake to regard the Law as at variance with the Gospel in this particular, although there were special injunctions of a (so to speak) unsocial character necessitated by the circumstances in which God's people found themselves from time to time.

For the true interpretation of the proverb the first condition is to understand that fire is not used here for the purpose of punishing, but of warming and inflaming with love and penitence ; the head, or brain, being specified as being the seat of the thoughts and the will. The whole phrase in fact is about equivalent perhaps to our phrase of "melting the heart." Fire is used in Scripture as the emblem of purification, as of course it is actually the instrument of purifying many substances. Perhaps also there may be a reference intended to the "bruising of the serpent's (the devil's) head" by CHRIST ; the adder being supposed to contain poison in the head.

CHAPTER XIII.

LET every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. 2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. 3 For rulers are not a terror to good works, but to the evil.

Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: 4 For he is the minister

21. We are overcome by anything when it carries us away and forces us to act under its influence contrary to our own judgment or sense of right, or beyond the bounds of moderation.

1. The meaning of this verse is, that it is the Will of God that differences of rank should exist, and specially to impart of His authority to kings and rulers as His representatives. The force of this direction becomes much greater when we consider that the authorities of the Roman Empire were at this very time persecuting the Christians. At the same time God is not responsible for any faults that they may commit. The word translated *Powers* seems to indicate that kind of power that is legitimate, not usurped or revolutionary.

of GOD to thee for good. But if thou do that which is evil, be afraid ; for he beareth not the sword in vain : for he is the minister of GOD, a revenger to execute wrath upon him that doeth evil. 5 Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake.

6 For for this cause pay ye tribute also : for they are GOD's ministers, attending continually upon this very thing.

7 Render therefore to all their dues : tribute to whom tribute is due ; custom to whom custom ; fear to whom fear ; honour to whom honour. 8 Owe no man any thing, but to love one another : for he that loveth another hath fulfilled the law. 9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet ; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. 10 Love worketh no ill to his neighbour : therefore love is the fulfilling of the law.

8. Shakespear, in a well-known passage, admirably expresses this idea of love being a debt that is never paid.

9. If we love any one, of course we cannot injure them, or anything that belongs to them.

11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. 12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. 13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. 14 But put ye on the LORD JESUS

11. *And that.* This is not the conjunction, but the pronoun. The meaning is as though he said, "And this all the more." Life sometimes is called day. But here day is represented as what will be ushered in by the morning of the Resurrection, and inasmuch as the life to come is only a development of that which now is, (not a state altogether independent of it,) the Apostle bids us now prepare for it by "*casting off the works of darkness*," those things which are only done in the night of sin. *Salvation* means here the end of the Christian's course, not as sometimes the beginning of it. See note at viii. 23. Note that conversion, repentance, faith, and baptism, all of necessity concur in making a person a Christian. Therefore it is sufficient to speak of any one, as each implies the existence of the rest. So in the Acts of the Apostles persons are told to do one or two of those things indifferently. Compare ii. 38; iii. 19; xvi. 31, 33. *When we believed*, that is, when we were first made Christians by Baptism.

14. When we are made members of CHRIST at Baptism we "put on CHRIST," (Gal. iii. 27,) i.e.

CHRIST, and make not provision for the flesh, to fulfil the lusts thereof.

CHAPTER XIV.

HIM that is weak in the faith receive ye, but not to doubtful disputations. 2 For one believeth that he may eat all things : another, who is weak, eateth herbs. 3 Let not him that eateth despise him that eateth not : and let not him which eateth not judge him that eateth ; for God hath received him.

came under an obligation to be like Him in our outward actions. Righteousness or obedience is called the fine linen or robe of the Saints. (Rev. xix. 8.) Compare also the Parable of the Wedding Garment. For the meaning of *the flesh*, see above, chap. viii. 1, &c. *Lusts* are things desired, from the old verb to list = desire. See S. Mark iv. 19.

1. This refers to the question discussed at length in the first Epistle to the Corinthians, viz. the eating of meat that had been offered in Idol-temples. Some in social intercourse with their neighbours, asked no questions, and ate what was set before them. Others, in the dread of finding that they had eaten meat which had been so treated abjured animal food altogether, and only *ate herbs*. *Receive*—give him Christian fellowship.

4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden 'up: for God is able to make him stand.

5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. 6 He that regardeth the day,

4. *Another man's servant.* This is really God's servant. *Yea, he shall be holden up.* Having spoken of falling as a possibility, the Apostle here adds his conviction that God will always hold up those who act conscientiously with a view to pleasing Him.

5. S. Paul now touches on the parallel case of the distinction of days. The cases are parallel because both kinds of distinctions rest on the same authority—that, viz. of the Church, which is after all a divine authority. "Some of them hath He made high days and hallowed them, and some of them hath He made ordinary days." Ecclus. xxxiii. 9. At the time that the Apostle wrote many questions of order were as yet undetermined—specially the light in which the ceremonial law of the Jews was to be regarded by Christians. It was of these Jewish holy days that S. Paul spake. *Let every man be fully persuaded in his own mind.* It should be understood that this making the conscience our judge refers only to indifferent matters, i.e. to points that are neither right nor wrong in themselves. Conscience must give way to authority—to God, i.e. whether speaking by His Word or by His Church. When either of these have spoken, a matter is no

regardeth it unto the LORD; and he that regardeth not the day, to the LORD he doth not regard it.

He that eateth, eateth to the LORD, for he giveth GOD thanks; and he that eateth not, to the LORD he eateth not, and giveth GOD thanks. 7 For none of us liveth to himself, and no man dieth to himself. 8 For whether we live, we live unto the LORD: and whether we die, we die unto the LORD: whether we live therefore, or die, we are the LORD's. 9 For to this end CHRIST both died, and rose, and revived, that He might be LORD both of

longer indifferent or open. Thus some questions of food, as are involved in the institution of fasts and festivals, and also the distinctions of days, as implied in those two names, are settled for us, and our duty is to obey. Otherwise distinctions in food and days are matters of indifference to the Christian.

7, 8. These verses are rather obscure, but comparing them with the subsequent verses we see that they refer to two different reasons for not settling matters of this kind by and for ourselves, viz. that others are influenced by our examples; and 2, that we shall have to give an account to GOD for all that we do whether great things or small.

9. *Christ died and rose.* In the text of which this is a translation S. Paul's meaning is scarcely intelligible. But in the three best MSS. it stands, "CHRIST died and lived," i.e. By His death CHRIST acquired dominion over the dead, as by His previous

the dead and living. 10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of CHRIST. 11 For it is written, As I live, saith the LORD, every knee shall bow to Me, and every tongue shall confess to GOD. 12 So then every one of us shall give account of himself to GOD. 13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.

14 I know, and am persuaded by the LORD Jesus, that there is nothing unclean of itself; but to him that esteemeth anything to be unclean, to him it is unclean. 15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom CHRIST died. 16 Let not then your good be evil spoken of:

Incarnation He had it over the living. Thus by death we do not escape His power.

14. *Common or unclean*, i.e. not allowed for the use of religious people, on the idea of the ceremonial law of the Jews being still in operation.

16. *Let not then your good be evil spoken of.* "It is true," he says, "that righteousness is everything, as distinct from mere ceremonial observances; but do not so neglect smaller or indifferent matters as to prejudice persons against what is really good in you."

17 For the kingdom of God is not meat and drink ; but righteousness, and peace, and joy in the HOLY GHOST. 18 For he that in these things serveth CHRIST is acceptable to God, and approved of men. 19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat destroy not the work of God. All things indeed are pure ; but it is evil for that man who eateth with offence. 21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. 22 Hast thou faith ? have it to thyself before God.

17. *Peace and joy* are fruits of the Spirit and spring from keeping God's Commandments.

20. *The work of God*, i.e. Man, who is God's chief work. *All things are clean*. No food is now ceremonially unclean ; but he would have Christians respect the feelings of those who thought the ceremonial law still in force as regards details. These directions are abrogated for the Christian, because he has his own ceremonial law provided for him by the Christian Church ; and this is really in its chief features the *fulfilment* of the Levitical law. Thus we have two great Sacraments, three great festivals, a triple order of ministry, a continual sacrifice, one day in the week specially given to God—just as the Jews had. "I am not come to destroy the law (said our LORD,) but to fulfil it." (S. Matth. v. 17.)

22. *Hast thou faith*, to recognize the abolition of

Happy is he that condemneth not himself in that thing which he alloweth. 23 And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

CHAPTER XV.

WE then that are strong ought to bear the infirmities of the weak, and not to please ourselves. 2 Let every one of us please his neighbour for his good to edification. 3 For even CHRIST pleased not Him-

these ceremonial distinctions, between clean and unclean meats, have it to yourself, i.e. do not condemn other people. *Condemneth not himself*, i.e. by showing a wrong spirit.

23. *He that doubteth*, that is, does not eat with a good conscience. *Whatsoever is not of faith*—done in the firm persuasion that it is right. This is the enlargement of the rule laid down in a particular case, into a general principle.

1. *We that are strong*, that is, have no doubts or scruples. Observe, persons who make difficulties for themselves are called *weak*. *Then*. This is the ground on which S. Paul rests the directions of the previous chapter.

self; but, as it is written, The reproaches of them that reproached Thee fell on Me. 4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.

5 Now the GOD of patience and consolation grant you to be likeminded one toward another according to CHRIST JESUS: 6 That ye may with one mind and one mouth glorify GOD, even the FATHER of our LORD JESUS CHRIST. 7 Wherefore receive ye one another, as CHRIST also received us to the glory of GOD.

8 Now I say that JESUS CHRIST was a minister of the circumcision for the truth of

4. The Apostle, who has still in mind the reconciliation of Jew and Gentile, takes occasion from this application of the sixty-ninth Psalm to CHRIST to speak generally of the Old Testament Scriptures in such a way as, while it would conciliate the Jews, served also to draw the attention of the Gentiles to these oracles of God which were in the keeping of the Jewish Church; and in the verses following he exhorts *both* to forbearance and *patience*, which he seems to say is the one lesson taught everywhere by the lives and conversation of the saints in Holy Writ.

6. *With one mind and one mouth.* Christian unity requires fellowship in worship, as well as unity of doctrine.

GOD, to confirm the promises made unto the fathers: 9 And that the Gentiles might glorify GOD for His mercy; as it is written, For this cause I will confess to Thee among the Gentiles, and sing unto Thy Name. 10 And again he saith, Rejoice, ye Gentiles, with His people. 11 And again, Praise the LORD, all ye Gentiles; and laud Him, all ye people. 12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in Him shall the Gentiles trust.

13 Now the GOD of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the HOLY GHOST. 14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of GOD, 16 That I should be

14. *Goodness*, i.e. kindness.

15, 16. Here S. Paul specially challenges to himself the office of "the Apostle of the Gentiles." And the language in which he expresses it is very remarkable, containing all the terms of Jewish sacerdotalism, which, however, are lost to us in the Authorized

the minister of JESUS CHRIST to the Gentiles, ministering the Gospel of GOD, that the offering up of the Gentiles might be acceptable, being sanctified by the HOLY GHOST. 17 I have therefore whereof I may glory through JESUS CHRIST in those things which pertain to GOD. 18 For I will not dare to speak

Version, which gives but the one inadequate word of *minister* and *ministering*. If the passage is understood literally, it represents the Apostle as looking forward to *offering the Liturgy* or Eucharistic sacrifice for the Gentiles as their Priest, so that it might be *acceptable to God, being consecrated by the Holy Ghost*. If taken figuratively, we must suppose the Apostle to speak of the Gentiles as being themselves an offering to GOD. The objection to this latter interpretation is, that it seems to make the use of sacrificial terms, like Liturgy and hierurgy, scarcely appropriate; but if the other interpretation be accepted it is the Scriptural warrant for transferring all the terms of Levitical worship to the Christian Dispensation—as in the Epistle to the Hebrews the same Apostle speaks of Christians having “an altar.” (xiii. 10.) Neither is this view at all inconsistent with the fact that all Christians are elsewhere in the New Testament called Priests; (1 S. Pet. ii. 5, 9; Rev. i. 6;) because the very same thing was said of the nation of the Jews, who beyond all question had a separate Order of Priesthood. They are called “a kingdom of Priests and an holy nation.” (Exod. xix. 6.) In ver. 16 it should be *offering*, not *offering up*.

of any of those things which CHRIST hath not wrought by me, to make the Gentiles obedient, by word and deed, 19 Through mighty signs and wonders, by the power of the Spirit of GOD; so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of CHRIST. 20 Yea, so have I strived to preach the Gospel, not where CHRIST was named, lest I should build upon another man's foundation: 21 But as it is written, To whom He was not spoken of, they shall see: and they that have not heard shall understand.

22 For which cause also I have been much hindered from coming to you. 23 But now having no more place in these parts, and having a great desire these many years to come unto you; 24 Whensoever I

20. *Lest I should build upon another man's foundation.* This shows that S. Peter could not have had anything to do with founding the Church at Rome, or S. Paul would not have addressed this Epistle to it.

23. *These parts,* that is Greece, from whence he was writing. Up to this time Illyricum, which was the westernmost part of Greece, was the limit of S. Paul's Mission in Europe. It is supposed that he accomplished the journey into Spain after his two years' imprisonment at Rome; and many think that he also came into Britain.

take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company. 25 But now I go unto Jerusalem to minister unto the Saints. 26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. 27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain. 29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the Gospel of

26. *It hath pleased.* See his directions for a weekly offertory to be made at Corinth on behalf of the poor at Jerusalem. 1 Cor. xvi. 1.

27. *Carnal things*, i.e. the things of this world. The Greek word translated "flesh" is used sometimes to denote all created things, sometimes the old evil nature of man, and sometimes as here, what is material in contradistinction to what is mental or exists only in the imagination.

28. *Having sealed.* Sealing is always the last act in any matter of business. *This fruit*, i.e. act of mercy.

CHRIST. 30 Now I beseech you, brethren, for the LORD JESUS CHRIST's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; 31 That I may be delivered from them that do not believe in Judæa; and that my service which I have for Jerusalem may be accepted of the Saints; 32 That I may come unto you with joy by the Will of God, and may with you be refreshed. 33 Now the God of peace be with you all. Amen.

CHAPTER XVI.

I COMMEND unto you Phebe our sister, which is a servant of the church which is at Cenchrea: 2 That ye receive her in the LORD, as becometh saints, and that ye assist

31. S. Paul had a presentiment not only that the offering which he bore might be unacceptable, but that he also himself might be made the object of attack by his countrymen at Jerusalem.

1. *Servant.* This should be "deaconess." There is no doubt that women were employed by the Church in the Apostles' days in various works of mercy. In this place they are called deaconesses. In the Epistle to S. Timothy (1 Tim. v. 9) they are spoken of under

her in whatsoever business she hath need of you : for she hath been a succourer of many, and of myself also.

3 Greet Priscilla and Aquila my helpers in CHRIST JESUS : 4 Who have for my life laid down their own necks ; unto whom not only I give thanks, but also all the churches of the Gentiles. 5 Likewise greet the Church that is in their house. Salute my wellbeloved Epenetus, who is the firstfruits of Achaia

the name of "widows," as probably it was from the class of widows they were¹ chiefly drawn. In Acts xxi. 9, apparently we have mention of an order of "virgins." And it is remarkable that S. Ignatius, the Apostolical Father, speaks of "Virgins denominated widows." *Cenchrea*. This was the harbour of Corinth, from whence S. Paul wrote. Phebe probably was the bearer of the Epistle.

3. *Aquila*, and his wife *Priscilla*, had been driven from Rome, (Acts xviii. 2,) but had now, it appears, been able to return. They were converts from Judaism who had helped S. Paul much in his missionary work in Asia Minor.

5. *The Church that is in their house*. The reality of a Church does not depend on its numbers, but on its being properly organized or in communion with those who have been "sent" (Rom. x. 15,) to be its authorized rulers. It may be coincident in its limits

¹ On the same principle the members of the Jewish Sanhedrim and the second order in the Christian ministry were called presbyters or elders. So also counsellors are named senators, literally aged men.

unto CHRIST. 6 Greet Mary, who bestowed much labour on us. 7 Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the Apostles, who also were in CHRIST before me. 8 Greet Amplias my beloved in the LORD. 9 Salute Urbane, our helper in CHRIST, and Stachys my beloved. 10 Salute Apelles approved in CHRIST. Salute them which are of Aristobulus' household. 11 Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the LORD. 12 Salute Tryphena and Tryphosa, who labour in the LORD. Salute the beloved Persis, which laboured much in the LORD. 13 Salute Rufus chosen in the LORD, and his

with one nation or many, ("The Churches of Galatia" or "Judea," "the Churches of the Gentiles," supra xvi. 4;) with a single city, (as Rome or Corinth;) or, as here, with a single family.

7. *Junia*, really *Junias*, the name of a man. *Among the Apostles*. In the estimation of others of the Apostles, as well as of himself. *In Christ before me*. They had been converted before him.

9. *Urbane*. This is the name of a man. The final e is mute, and the name is now spelt without an e.

12. *Who labour in the Lord*. These, as well as Persis, may also have been deaconesses.

13. *Chosen in the Lord*. The Greek word is *elect*. It is a title applied in our Catechism, and at

mother and mine. 14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them. 15 Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with an holy kiss. The Churches of CHRIST salute you.

17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned ;

the beginning of several of S. Paul's epistles, to all who have been baptized. In another sense of course, "many are called, but few are chosen" [elect.] *And mine.* She was not S. Paul's mother naturally, but proved herself to be *as* a mother to him.

16. *A holy kiss.* The kiss of peace became a religious ceremony among the early Christians. But, like the love-feast which S. Paul tells us was so soon abused at Corinth, (1 Cor. xi. 21—Observe *that* was not the Eucharist, but the Supper which first preceded, and afterwards was held at the conclusion of the Eucharist,) it was speedily discontinued. *The Churches of Christ*, that is, the different Churches of Greece, with which the Apostle was in communication at the time of writing. The sense need not be altered, if we read, as do many MSS., "All the Churches."

17. Compare with this what the Apostle says to S. Titus (iii. 10.) "A man that is a heretic, after the first or second admonition, reject." Divisions,

and avoid them. 18 For they that are such serve not our LORD JESUS CHRIST, but their own belly; and by good words and fair speeches deceive the hearts of the simple. 19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil. 20 And the GOD of peace shall bruise Satan under your feet shortly. The grace of our LORD JESUS CHRIST be with you. Amen.

or schisms, seldom have occurred in the Church without heresy being the cause of them. Heresy at the present day is applied to the persevering maintenance of opinions which have been condemned by the Church; but in its earlier and etymological meaning it implied simply a *choosing* of religious opinions for ourselves, the exercise of our own private judgment in opposition to the faith delivered to and taught by the Church.

18. *Serve their own belly.* Obey some interested motive.

19. There is an ellipse here which is not at first sight apparent. The Apostle seems to apologize for having hinted at their liability to schism, assuring them that he had heard only good concerning them, but at the same time he adds, he would have them *simple*, at least as regards evil.

20. *Shall bruise.* On condition of their being free from this sin, GOD, Who is the GOD of peace, will accomplish among them what He long ago promised

21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you. 22 I Tertius, who wrote this Epistle, salute you in the LORD. 23 Gaius mine host, and of the whole Church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother. 24 The grace of our LORD JESUS CHRIST be with you all. Amen.

25 Now to Him that is of power to stablish you according to my gospel and the preaching of JESUS CHRIST,—according to the

(Gen. iii. 15,) by the establishment of the Church of CHRIST there in its completeness.

22. *Who wrote this Epistle.* Tertius acted as his amanuensis or secretary.

23. Gaius was probably the person referred to in 1 Cor. i. 14. Several of the others are mentioned in the Acts of the Apostles, as *Jason* in Acts xvii. 5. They had been converted by the Apostle in Greece or Asia Minor, and travelling to Rome had assisted to communicate the Gospel to that city. *Lucius* is thought by some to have been S. Luke, who was with S. Paul at Corinth.

24. *The grace of our Lord.* For the meaning of this term, see i. 7. These words, which are repeated from ver. 20, are omitted in the best MSS.

25. *Stablish.* This word seems to bear a tacit reference, by way of contrast, to the weaknesses and instabilities of which he had spoken before as exist-

revelation of the mystery, which was kept secret since the world began, 26 But now is made manifest, and by the Scriptures of the Prophets, according to the commandment of

ing both among Jews and Gentiles. *Mystery.* The Gospel is in various places called a mystery, both in reference to the time of its publication and of its intended comprehension of the Gentiles, as well as to the character of the doctrine so much above all that the mind of man could understand. So S. Paul says, "Great is the mystery of godliness;" and again, "Holding the mystery of the faith in a pure conscience." It is, of course, because It is above man's understanding that God vouchsafes the gift of faith, whereby we are able with a divine assurance to accept what He reveals in His Word. For the same reason the Sacraments are called "Mysteries." See Collect for Third Sunday in Advent: the term is also used twice in the Office for the Holy Communion.

26. This is a difficult sentence and has been made still more difficult by not preserving the proper tenses of the Greek and by bad stopping. It should run thus: "But it has been made manifest now; and it had been indicated by the Scriptures of the Prophets according to the commandment of the Everlasting God for their obedience to the Faith, to (i.e. for the benefit of) all nations." It will be seen that in this Benediction S. Paul once more takes care to enunciate the fore-declared purpose of Almighty God to make all mankind partakers in the blessings of salvation by His Son.

the everlasting God, made known to all nations for the obedience of faith,—27 To God only wise, be glory through JESUS CHRIST for ever. Amen.

27. *To God.* All S. Paul's other Epistles end with some form of Benediction. Here the Benediction given twice (in verses 20, and 24—26) is followed by an ascription of praise to God. *Only wise.* The attribute of wisdom is here mentioned in reference to God's revelation of the mystery of the Gospel, spoken of in the two preceding verses.

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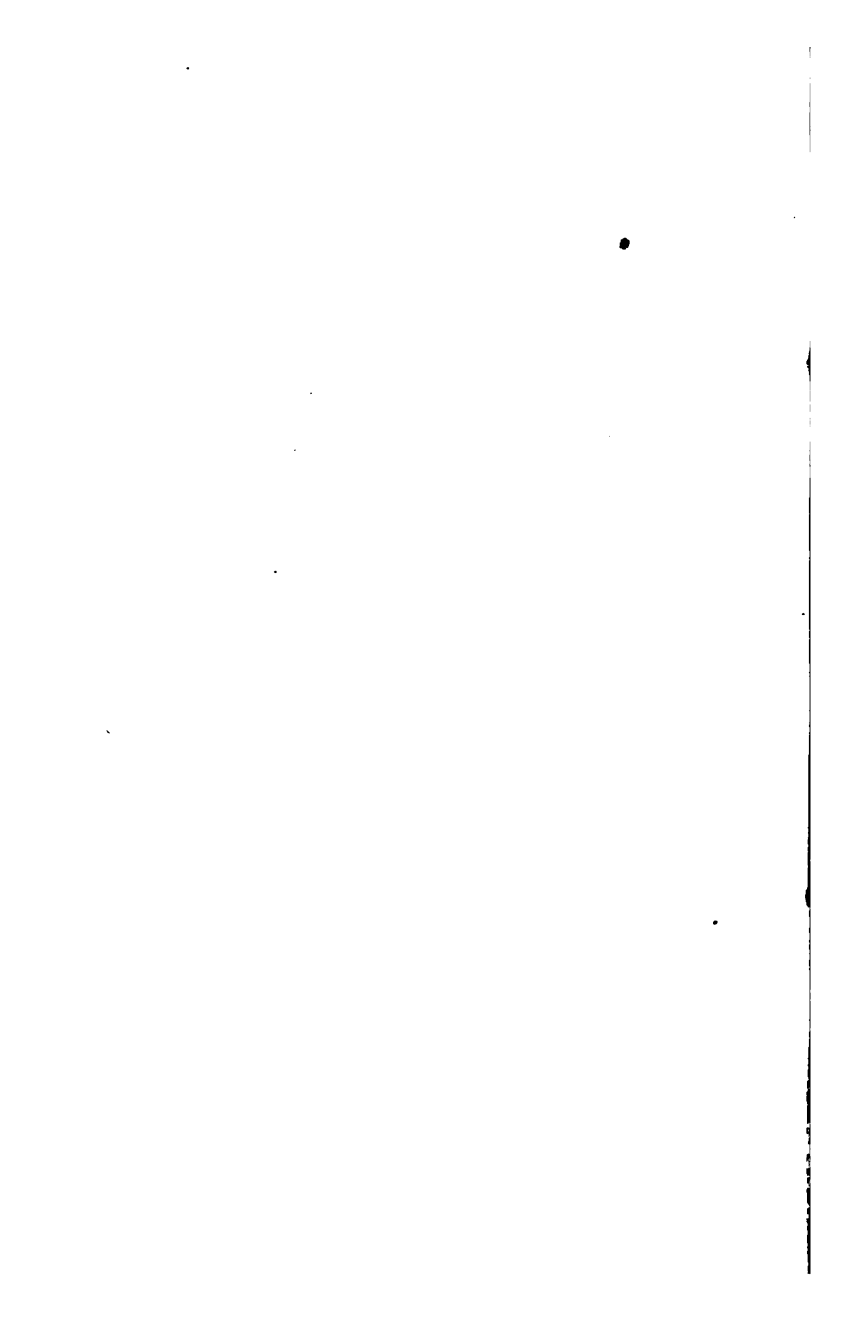
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Few Words to a Christian Mourner . . .	12
Manual for Mourners . . .	21
Method of Assisting the Sick . . .	21
Monroe's Readings and Lessons for Sick Rooms . . .	28
Prayers and Maxims, in Large Type . . .	28
Short Prayers for the Sick . . .	29
Short Devotions from Prayer Book for do. . .	29
Stretton's Guide to Sick and Dying . . .	34

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Brechlin (Bp. of) Memoriale Vitae Sacerdotialis . . .	4
Brett's Suggestions for Burial of the Dead . . .	5
Devotional Aids for the Clergy . . .	10
Newland's Essays on Confirmation . . .	25
Paget's Memoranda Parochialia . . .	26
Parish and the Priest . . .	27
Plenderleath's Priest's Visiting List . . .	27
Priest's Prayer Book . . .	30
— Responsive to . . .	30
Questions for Self Examination for Clergy . . .	30
Sermons Register . . .	32
Thompson's Concionalia . . .	35
Visitatio Infirmorum . . .	9

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Brechlin's (Bp. of) First Catechism . . .	4
Catechism on the Unity of the Church . . .	6
Catechism on the Incarnation . . .	17
Catechism of Theology . . .	7
Chanter's Exposition of the Catechism . . .	7
Catechism of the Chief Truths . . .	7
Church Catechism, illustrated . . .	8

Collects Catechetically Explained . . .	9
Easy Catechism on the Old Testament . . .	11
Hicks' Lectures on the Incarnation . . .	16
Holden's Anglican Catechist . . .	16
Hyde's Church Catechism with Notes . . .	17
— Catechism with Easy Explanations . . .	17
Johns' Collects and Catechisms . . .	18
Johns' Questions on the Pentateuch . . .	17
Lea's Catechisms on the Prayer Book . . .	19
Malan's Exposition of the Creed . . .	30
Phipps' Catechism on the Holy Scriptures . . .	27
Questions on Church Catechism . . .	30
Questions on Christian Doctrine . . .	30
Smith's Church Catechism . . .	33
Stretton's Church Catechism explained . . .	34
— Child's Catechism . . .	34
— Catechism of First Truths . . .	34
— Brief Catechism of the Bible . . .	34
Watson's Catechism on the Prayer Book . . .	37
West's Questions and Answers on Chief Truths . . .	37
— Questions for Higher Classes . . .	37

CHRISTIAN MEMORIALS.

Carter's Christian Gravestones . . .	7
Forsyth's Monumental Designs . . .	13
Hallam's Monumental Memorials . . .	15
Paget's Tract upon Tombstones . . .	26
Stride's Sketches for Christian Memorials . . .	34
Sunter's Designs for Headstones, &c. . .	35

CHURCH HISTORY.

Blackmore's History of the Russian Church . . .	3
Book of Church History . . .	3
Brownlow's History of the Church . . .	6
Neale's History of the Eastern Church . . .	24
— Voices from the East . . .	24
Popeff's Council of Florence . . .	28
Pye's Short Ecclesiastical History . . .	30
Wilkins' Lecture on Early Church History . . .	37

COMMENTARIES.

Acts of Apostles, Exposition of . . .	1
Book of Genesis, Exposition of . . .	8
Brechlin's (Bp. of) Commentary on Litany . . .	4
— on Te Deum . . .	4
— on Canticles . . .	4
— on Penitential Psalms . . .	4
Cottage Commentary . . .	9
Deane's Proper Lessons with Commentary . . .	10
Ford's Commentary on the Gospels . . .	18
— on Acts . . .	18
— on Romans . . .	18
Malan's Gospel of S. John . . .	20
Neale's Commentary on the Psalms . . .	24
— on Hymnal Noted . . .	25

CONFIRMATION.

Brechlin's (Bp. of) Seal of the Loam . . .	4
Brett's Guide to Confirmation . . .	5
Certificate of Confirmation . . .	7

Confirmation Medal	9
Ellis' Font to the Altar	11
Helps for Confirmation and Communion	15
Illuminated Memorial of Confirmation	68
Laying on of Hands	19
Milman's Meditations on Confirmation	32
Monro's Preparation for Confirmation	33
— Manuals and Prayers ditto	33
Newland's Confirmation and Communion	35
Pott's Confirmation Lectures	38
Prynne's Plain Instructions	30
Suckling's Manual for Confirmation	35
Tracts on Confirmation	60

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Daily Events of Holy Week	10
Divine Master	10
Edmonstone's Portions of Psalms	11
Eighty-fourth Psalm, Treatise on	11
Familiar Instructions on Prayer	12
Footprints of the Lamb	6
Footsteps of the Holy Child	6
Gerhard's Meditations	39
Great Truths of the Christian Religion	14
Heygate's Evening of Life	15
Holy Child Jesus	15
Holy Childhood of our Lord	16
Kalendar of the Imitation	18
Kemp's Soliloquy of the Soul	18
— Valley of Lilies	26
Keu's Practice of Divine Love	19
Kettlewell's Companion for the Penitent	20
Legenda Domestica	19
Loudwell's Penitent's Path	20
Malan's Meditations on the Passion	20
— Companion for Lent	20
— Meditations for Lent	20
Milman's Voices of Harvest	22
Monro's Readings for Holy Week	22
Paget's Christian's Day	26
Pathway of Faith	27
Patrick's Parable of the Pilgrim	27
Practice of the Presence of God	28
Shipley's Daily Meditations	32
— Meditations for a Month	32
Skinner's Heads of Christian Duty	33
Spiritual Voices from the Middle Ages	34

ECCLESIOLOGY.

Best's Plan for Daily Worship	2
Badger's Nestorians and their Rituals	2
Book of Common Prayer (Sealed Book)	2
— Ditto, Church of Scotland	2
Bowne's Lecture on Symbolism	5
Chamberlain's Chancel	51
Church Floral Decoration	8
Dickinson's List of Service Books	10
Directorium Scotticorum et Anglicanum	27
Ecclesiastical Embroidery	11
Ecclesiological Society's Publications	61
Ecclesiology, the	11
Form of Consecration of Churches	18

Form for Laying Foundation Stone ditto	18
Form of Consecrating Cemetery Chapels	18
Freeman's History of Architecture	14
Goodwin's Art of Polychrome	14
Gresley's Treatise on English Church	14
Handbook of Ecclesiology	11
Helmore's Church Choirs	16
Hierurgia Anglicana	16
Hopkins' (Bp.) Law of Ritualism	16
Liturgies	19
Masters' List of Daily Services	21
Maunsell's Church Bells and Ringing	21
Neale's Introduction to Eastern Church	24
— Ecclesiology of the Isle of Man	24
— Church Tourists	24
Organs, a Short Account of	25
Popple's Churches described	25
Popoff's Origin of Roman Liturgy	25
Practical Hints on Church Embroidery	11
Pratt's Letters on Scandinavian Churches	23
Reverence due to holy places	23
Spielman's History of Sacrilege	23
Sperling's Church Walks in Middlesex	23
Walcott's Interior of a Gothic Minster	26
— Precinct of a Gothic Minster	26
— Cathedralia	26

EDUCATIONAL.

Bezan's Geographical Questions	2
Key to ditto	2
Chamberlain's English Grammar	7
Child's New Lesson Book	7
Couper's Hints on Management of Children	9
Easy Lessons for younger children	11
— Ditto, Questions on	11
Finchley Manuals of Industry	12
Hints on Early Education	12
Hopwood's School Geography	16
— Child's Geography	16
Johns' Dictation Lessons	18
Lessons for every day in the Week	19
— Companion to ditto for Teacher	19
Lessons in Grammar for a Child	19
Sankey's Bible Exercises	31
— Ditto, Teacher's Copy	31
Sunday Alphabet	35
Wakefield's Charades from History, &c.	35
— Mental Exercises	35
Young Churchman's Alphabet	35

EUCHARISTIC MANUALS.

Altar Book for the Young	9
Companion to Altar for Scottish Church	9
Devotions for Choristers at Holy Communion	10
Devotions for Holy Communion	10
Eucharistic Month	11
Form of Self-examination before Holy Communion	12
Guide to the Eucharist	8
Holy Eucharist, a Manual, &c.	16
Laurence's Assistant at Holy Communion	19
Malan's Prayers for Holy Communion	20
— Preparation for Holy Communion	20
Manual for Communicants	21
Nelson's Guide to the Holy Communion	21
Prynne's Eucharistic Manual	20
Scottish Communion Office in Greek	4
Seadamore's Steps to the Altar	24
Shipley's Eucharistic Litanies	22
— Eucharistic Meditations	22
— Divine Liturgy	25

FAMILY PRAYERS.

Book of Family Prayers from the Liturgy . . .	2
— By a Layman	2
Bowler's Family Prayers	2
Carter's Family Prayers	6
Domestic Offices for the Use of Families . . .	11
Family Prayers by a Priest	12
Family Prayers for Children of the Church . .	12
Hooper's Prayers for Family Worship . . .	16
Monnell's Prayers and Litanies	22
Morning and Evening Prayers for a Family . .	22
— For a Household	23
Rose's Family Prayers	21
Short Services for Families	23
Suckling's Family Prayers	25

HISTORY.

Arnold's History of Ireland	18
Baines' History of England	2
Cranborne's History of France	10
Flower's History of Scotland	18
Fox's History of Rome	14
Haskoll's History of France	18
Jenkins' Annals of the Kings of Judah . . .	17
Johns' History of Spain	18
Lectures on History of England	29
Moore's Easy Readings on English History . .	23
Neale's English History	18
— History of Greece	18
— History of Portugal	18
Poole's History of England	28
Wilbraham's Kingdom of Judah	27

HYMNS.

Hymns for Little Children	1
Hymns Descriptive and Devotional	1
Hymns for Infant Children	17
Hymns on Scripture Characters	17
Hymns of the Holy Feast	17
Narrative Hymns for Schools	1
Neale's Mediaeval Hymns	24
— Hymns for the Sick	24
— Hymns for Children	24
Baine's Verses for Church Schools	20
Williams' Hymns on the Catechism	38

HYMNS FOR PUBLIC WORSHIP.

Anthems, Words of	1
Chamberlain's Hymns for Minor Festivals . .	7
Fellow's Psalms and Hymns	20
Hymns and Introits	17
People's Hymnal	27

JUVENILE TALES.

Archle's Ambition	1
Baines' Tales of the Empire	2
Baptismal Vows	2
Baron's Little Daughter, &c.	1
Beginnings of Evil	2
Bishop's Little Daughter	2
Bonus's Beatrice	2
Chapters on Plants	44
Chapters on Animals	44
Charcoal Burners	18
Charity at Home	7
Christmas Dream	8
Christmas Present for Children	8
Consecration and Desecration	9
Douglas' Mary and Mildred	11
Drop in the Ocean	11
Dunster's Stories from Chronicles	18
Early Friendship	18
Eccles' Midsummer Holydays	11
Fanny's Flowers; or, Fun for the Nursery . .	12

Five Tales of old Time	19
Flower's Classical Tales	12
— Tales of Faith and Providence	12
— Widow and her Son, and other Tales . . .	12
Flowers and Fruit	43
Forbes' Snowball and Other Tales	12
Fox's Noble Army of Martyrs	14
— Holy Church	14
Frederick Gordon	14
Going Home	14
Gould's Path of the Just	14
Grace Alford	23
Gresley's Henri de Clermont	18
— Colton Green	18
— Holiday Tales	15
Heygate's Godfrey Davenant	18
— Ditto at College	18
Higher Claims	16
Holiday Hours	2
Home for Christmas	16
Island Choir	17
Ivo and Verena	17
Levett's Gentle Influence	19
Little Alice and her Sister	19
Manger of the Holy Night	19
Memoirs of an Arm-chair	21
Mercy Downer	22
Minnie's Birthday	22
Mitchell's Hatherleigh Cross	22
Monro's Stories of Cottagers	23
— Footprints in the Snow	22
— Harry and Archie	22
— Pascal the Pilgrim	23
— Lella	22
Neale's Christian Heroism	16
— Christian Endurance	18
— Heathen Mythology	18
— Followers of the Lamb	24
— Lent Legends	24
— Evenings at Sackville College	24
— Egyptian Wanderers	24
— Afternoons at an Orphanage	24
Old Court House	25
Paget's Hope of the Katschopfs	18
— Tales of Village Children	18
— Luke Sharp	18
Parish Tales	27
Pearson's Stories on the Beatitudes	27
— (H. D.) Stories of Christian Joy, &c. . .	27
Poyning's: a Tale of 1688	18
Prisoners of Craigmacalre	30
Rainy Mornings with Aunt Mahel	30
Robert and Ellen	31
Roberts' Snowbound in Cleberrie Grange . .	31
Root of the Matter	31
Ruth Levison	31
Scholar's Nosegay	43
Stone's Ellen Merton	34
Stories for Young Servants	34
Stories on the Commandments	16
Stories on the Festivals, &c.	42
Story of a Dream	34
Sweedish Brothers	18
Tales of my Duty towards my Neighbour . .	43
Tales to read to Myself	25
Tales of a London Parish	2
Thinking for Oneself	35
Trust	36
Vidal's Esther Merle	36
— Home Trials	36
Village Story for Village Maidens	36
Voyage to the Fortunate Isles	36
Was it a Dream?	37
Wilbraham's Tales for Boys	37

Willford's Author's Children	37
— King of a Day	37
Winter in the East	38
Yorke's Cottage Homes	38

MISCELLANEOUS.

Churchman's Companion	8
Macaulay's Day at Nimes	20
Malan's Bethany : a Pilgrimage	20
— Tyre and Sidon	20
Medieval Alphabets	21
Monro's Schoolmaster's Day	23
Newland's Lectures on Tractarianism	26
Our Solar System	27
Plea for Industrial Schools	30
Presbyterian looking for the Church	30
Raine's Summer Wanderings	30
— Queen's Isle	31
Reminiscences of Forty Years	31
Roberts' Rocks of Worcestershire	32
Selections New and Old	32
Sentences from Sewall's Works	32
Shipley's Purgatory of Prisoners	33
Sisters of Charity	33
Whytehead's College Life	37

MUSIC.

Church Music	38
Sacred	40
Secular	42

PAROCHIAL AND CHURCH BOOKS.

Book of Strange Preachers	8
Burial Service on Card	6
Canticles pointed for Chanting	6
— Ditto with Blank Staves	6
Consecration Prayer for Altar Desk	9
District Visitor's Memorandum Book	10
Form for Foundation Stone of School	13
— Ditto of a Church	13
Form for opening a New School	13
Litany, &c. rubricated	19
Ministration of Baptism	22
Prayers for Choirs in Vestry	28
Register of Baptisms	31
— Burials	31
— Persons Confirmed	31
— Preachers, Sermons, &c.	31
Sponsor's Duty on Card	34

POETRY.

Athanasius and other Poems	2
Benn's Solitary	2
Bernard's (S.) Sweet Rhythm	2
Bourne's Thoughts on Catholic Truths	3
Braune's Personæ of a Town	3
Chambers' Lauda Syon	7
Chariton's Lays of Faith and Loyalty	13
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Dakeyne's Sword and the Cross	10
Daily Life of the Christian Child	10
Echoes of Our Childhood	11
Evans' (Archdeacon) Daily Hymns	11
Evans' Pietas Puerilis	12
Ford's Thoughts in Verse	13
Freeman's (Archdeacon) Sunday	14
Goodrich's Claudia	14
Hawker's Echoes from Old Cornwall	15
Hopkins' Pietas Metrica	16
Intermediate State	17
Ken's (Bp.) Preparatives for Death	19
Last Sleep of the Christian Child	19
Loraine's Lays of Israel	20
Lysa Sanctorum	20

Magnay's Poems	21
Monro's Lella	22
Mosel Songs	22
Morgan's Gifts and Light	23
— Ascension and other Poems	23
— Church in Babylon	23
Moultrie's Martyrdom of S. Polycarp	23
— Hymns and Lyrics	24
Neale's Songs and Ballads	24
Ogilvy's Nun of Enklosterle	25
Original Ballads	25
Orlebar's Christmas Eve	26
Paradise Kept	26
Poems on Old Testament Subjects	1
Poems. By C. A. M. W.	27
River Reeds	3
Russell's Lays of the Early Church	31
Thoughts in Solitude	35
Tomlins' Tonbridge School Chapel	36
— S. Mary's Home	36
Tute's Holy Times and Scenes	36
— Champion of the Cross	36
Verses and Pictures on Life of our Lord	36
Verses for the Christian Year	37
Waring's Annals and Perennials	37
Williams' Alter	38
Winged Words	38

PRAYERS FOR SCHOOLS.

Liturgy for Village Schools	30
Monro's School Prayers for a Week	33
— Ditto for Ecclesiastical year	33
Prayers for Parochial Schools	39
Simple Prayers for Village Schools	39
West's Prayers and Hymns for Children	37

PRIVATE PRAYERS.

Andrews' (Bp.) Private Devotions	1
Brecht's (Bp. of) Pious Churchman	27
Brett's Churchman's Guide	5
— Christian's Daily Guide	5
— Devotions for Schoolboys	5
— Devout Prayers on the Passion	5
— Fervent Aspirations	5
— Offices for Sick and Dying	5
— Prayers for Children	5
Bentley's Prayers for Working Men	6
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— Litanies	6
— Night Offices	6
Christian Servant's Book of Devotion	8
Clergyman's Manual of Private Prayers	9
Collects from Prayer Book	9
Cosin's (Bp.) Private Devotions	9
Day Hours of the Church	10
— Supplement to ditto	10
Dial of Meditation and Prayer	10
Kerrington's Prayers for Soldiers	11
Few Devotional Helps for the Seasons	12
Gray's Christian's Plain Guide	14
Heygate's Manual	15
— Ditto for General Use	15
Horology, or Dial of Prayer	15
Johnson's (Dr.) Prayers and Meditations	18
Malan's Pocket Book of Prayers	20
Manual of Prayers for a Servant	21
Manual for Sisters of Mercy	25
Morning and Evening Exercises	25
Moultrie's Primer	25
— Offices for Holy Week	25
Order for Prime, Compline, &c.	25
Paget's Sursum Corda	26
— Prayers for the Church	26
Pathway of Faith	27

CLASSIFIED INDEX.

Y

Pocket Manual of Prayers	27
Prayers and Maxims	28
Prayers for Seven Canonical Hours	28
Palter according to Sarum Use	30
Sacramentarian's Ecclesiastical Catholicism	31
Short Devotions for the Seasons	33
Smith's Devout Chorister	33
Stretton's Scholar's Manual	34
Taylor's (Bp. J.) Prayers	35
Young Churchman's Manual	29

RELIGIOUS INSTRUCTION.

Black's Primer of Christian Worship	3
— Manual on the Lord's Prayer	3
Bowdler's Few Words of Instruction	3
Christian Servant taught	7
Christian Duties	7
Churchman's Library	8
Church Doctrines proved by the Bible	8
Companion to the Sunday Services	9
Conversations with Cousin Rachel	9
Cosin's Sum of the Catholic Faith	9
Edmonstone's Christian's Daily Walk	11
Erasmus's Preparation for Death	24
Evening Meetings, the	12
Explanation of Scriptural Terms	12
Fasts and Festivals of the Church	12
Few Words on Christian Seasons	12
God's Church on Earth	14
Great Truths of the Christian Religion	14
Husband's Truths of the Catholic Religion	16
Library Explained	25
Morning and Evening Prayer Explained	25
Poor Churchman's Friend	28
Prynne's Few Plain Words	30
Readings on the History of Joseph	30
Scenes in Lives of Christian Children	7
Simple Words on the Lord's Prayer	33
Stone's Handbook to the Christian Year	34
West's Figures and Types	37
— Reasons for being a Churchman	37
— Tracts on Church Principles	37
What we are to Believe	19

REWARD BOOKS.

Packets of Books	43
Penky	44
Twopenny	44
Threepenny	45
Fourpenny	45
Sixpenny	46

SCRIPTURE READINGS.

Brett's Scripture History for the Young	5
Reading Lessons from Scripture History	30
— Reading from Holy Scripture	30
— Ditto, Second Series	30
Scripture Reading Lessons for Children	32
— Ditto, Second Series	32

SERMONS.

Alsop's Sermons	1
Ashley's Victory of the Spirit	2
— Translation of Rossi's Sermons	2
Balnes' Sermons	2
Bingham's Easter Sermons	2
Bowdler's Sermons on Christianity	3
Brechin's (Bp. of) Are you being Converted?	4
— Sermons on Amendment of Life	4
— Warning of Opportunities	4
— Grace of God and other subjects	4
Bright's Sermons of S. Leo	5
Browne's Sussex Sermons	6
Butler's Sermons for Working Men	6
Carter's Sermons	6

Carter's Imitation of our Lord	6
— Life of Sacrifice	6
— Passion and Temptation of our Lord	6
— Life of Penitence	6
Chambers' Fifty-two Sermons	7
Chamberlain's Christian Worship	7
— Seven ages of the Church	7
Chanter's Sermons	7
Cheyne's Teaching of the Christian Year	7
— Consolations of the Cross	7
Codd's Sermons	9
Comper's Teaching of British Churches	9
Cresswell's Christian Life	10
Davies' Budget Club Sermons	10
Deane's Occasional Sermons	10
Evans' Christianity in its Homely Aspects	12
Evans' Sermons of S. Bernard	13
Ford's Sermons at Heavtree	13
— Translation of Segneri's Sermons	13
Fowler's Parochial Sermons	14
Freeman's Advent Sermons	14
Galton's Lectures on the Revelation	14
— on Book of Canticles	14
Goodwin's Cretian Church	14
Gresley's Practical Sermons	14
— Sermons at Brighton	14
— Three Sermons on Rome	14
Hamilton's Sermons	15
Hill's Short Sermons	16
Hopwood's Currier in His Church	16
Hutchings' Lent Lectures	17
Innes' Five Advent Sermons	17
Irons' Lectures, Holy Catholic Church	17
— Lectures, Ecclesiastical Jurisdiction	17
— Preaching of Christ	17
— Miracles of Christ	17
Lee's Sermons	19
Lee's Advent Sermons	19
— Message of Reconciliation	19
— Miscellaneous Sermons	19
Magnay's Sermons, Practical & Suggestive	21
Michell's Sermons	21
— Churches of Asia	21
Mill on the Nature of Christianity	21
— Four Sermons at Cambridge	21
Monro's Old Testament Characters	22
Mossman's Sermons	23
Mountain's Sermons for Seasons	24
Neale's Readings for the Aged	24
— Sermons for Minor Festivals	24
— Sermons in a Religious House	24
Newland's Postila	25
Nugee's Words from the Cross	25
— Holy Women of the Gospel	25
Paget's Duties of Daily Life	26
— Sermons on Saints' Days	26
— Sermons on Special Occasions	26
Poland's Earnest Exhortations	28
Polehampton's Steps in the Christian's Life	28
Poole's Sermons on Holy Communion	28
Pott's Confirmation Lectures	29
— Village Lectures on Sacraments	29
Prichard's Sermons	30
Prynne's Plain Parochial Sermons	30
Skinner's Revelation of Antichrist	33
Smith's (C. F.) Sermons	38
— (W. B.) Lent and Parochial Sermons	38
Smytman's Currier Slighted	38
Stretton's Acts of S. Mary Magdalene	34
Suckling's Sermons	35
Thompson's Davidica	35
— Conclonalia	35
— The Sunday School	35
Tomlin's Sermons for Seasons	36

Tomlin's Advent Sermons	36	Paget's Warden of Berkingholt	26
Watson's Seven Sayings on the Cross	37	Parsons' Life-at-Ease Incumbents	27
— Sermons on the Beatitudes	37	Pollard's Avise	28
— Sermons for Sundays	37	Reed's Adventures of Olaf Trygvesson	31
Wat's Parish Sermons	37	Reformed Village	31
Wilkinson's Mission Sermons	37	Rockstro's Abbey Lands	31
Wilmsbury's Six Sermons	38	S. Alban's, or Prisoners of Hope	31
Windsor's Sermons for Soldiers	38	Sand's Sylvester Enderby	31
Woodford's Sermons at Bristol	38	— Voices of Christmas	31
— Occasional Sermons	38	Spencer's Scenes of Suburban Life	33
Wroth's Sermons on Baptism	39	Stories for Christmas-tide	34
TALES AND ALLEGORIES.			
Adams' Silvio	1	Summerleigh Manor	35
— Fall of Cressus	1	Sunbeam, the	35
— (C.P.) Cressingham	1	Sydney's Life's Search	35
Alice Beresford	1	— Chronicle of Day by Day	35
Apple Blossom	1	Tales of Crowbridge Workhouse	35
Bayliss' Loving Service	2	Two Guardians	36
Birthday, the	2	Willford's Play and Earnest	37
Cecil Dean	7	— Master of Churchill Abbots	37
Children of the Chapel	7	— Maiden of Our Own Day	38
Chorister Brothers	7	Wynnes, the	38
Chronicles of S. Mary's	8	THEOLOGICAL.	
Cudlip's (Mrs.) A Noble Aim	10	Atkins' Three Essays	2
Curate of Holycross	10	Black's Messias and Anti-Messias	3
Ethushlam not Religion	11	Blackmore's Doctrine of the Russian Church	3
Evans' Tales of the British Church	11	— Harmony of Anglican Doctrines	3
Everley	12	Blunt's Atonement	3
Gertrude Dacre	14	— Essays on Reformation	31
Gresley's Forest of Arden	14	Brechin's (Bp. of) Primary Charge	4
— Siege of Lichfield	15	— Theological Defence	4
— Coniston Hall	15	Britton's Horse Sacramentales	5
— Clement Walton	15	Brown's Mosae Cosmogony	5
— Charles Lever	15	Carter's Doctrine of the Priesthood	6
— Church Clavering	15	— Doctrine of Confession	6
— Frank's Trip to the Continent	15	— Doctrine of the Eucharist	6
— Bernard Leslie	15	Duke's Analysis of Bp. Butler's Analogy	11
— Part II.	15	Flower's Three Books of Theophilus	13
— Portrait of an English Churchman	15	Fowler's Epistle to the Hebrews	14
Henrietta's Wish	15	Gresley's Sophron and Neologus	14
Heygate's William Blake	15	— Idealism Considered	14
Hilary S. Magna	16	— Ordinance of Confession	14
Ion Lester	17	Heygate's Ember Hours	15
Ivon	17	— Catholic Antidotes	15
Lord of the Forest and his Vassals	17	Hicks' General View of the Doctrine of	16
Lucy and Christian Wainwright	20	— Baptismal Regeneration	16
Macgregor's Somerford Priory	21	Houghton's Rationalism	16
— Deepdene Minister	21	— Pauline Theology	16
Maiden Aunt's Tales	21	Incarnation, Tracts on	17
Mason's Old Library and its Tales	21	Irons' Whole Doctrine of Final Causes	17
Meeting in the Wilderness	21	— Judgments on Baptism	17
Milman's Way through the Desert	22	Laurence's Essay on Confession	14
Monro's Allegories	22	Malan's Letters to a Missionary	20
— Eustace	22	Milman's Love of the Atonement	22
— Claudian	22	Mossman's Glossary of Scripture Words	23
— Basil the Schoolboy	22	Moultrie's Lecture on Family Prayer	23
— Walter the Schoolmaster	22	Murray's Catena on Eucharist	24
— Leonard and Dennis	22	Newland's Confirmation and Communion	24
— Footprints in the Snow	22	Our New Life in Christ	26
My Birthday Eve	24	Owen's Dogmatic Theology	26
Neale's Stories of the Crusades	24	Palmer's Disquisitions	26
— Duchesner	24	Perry's Analogies	27
— Unseen World	24	— Declaration on Kneeling	27
— Theodora Phranza	24	Poole's, Rev. A., Case, Statement of	27
— Tales on the Apostles' Creed	25	Priest in Absolution	30
Northwode Priory	25	Revelation of Jesus Christ explained	31
One Story by Two Authors	25	Shipley's Treatise on Humility	32
Paget's Curate of Cumberworth	25	— Mysteries of the Faith	32
— Lucretia	25	— Liturgies of 1549 and 1662	32
— Milford Malvoisin	25	Saravia on the Eucharist	10
— S. Antholin's	25	Spirit of the Church	23
— Owlet of Owlstone Edge	25	Thorndike on the Eucharist	7
— Tales of the Village	25	West's Treatise on the Holy Eucharist	37
		Woodward's Demoniacal Possession	38

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